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The Outlook of Missions

VOLUME XXVII
NUMBER 6
JUNE, 1935



MISSIONARY EDUCATION

Summer Missionary Conferences Invite You!

Charles M. LeGalley

The History of Missionary Education
in the Reformed Church

Charles E. Schaeffer

Building the Reformed Church in Dakota

Theodore P. Bolliger

Her First Conference

1776

David D. Baker

News from India and Honduras

F. A. Goetsch

The Power of Faith

Toyohiko Kagawa

Translated by Mrs. Alfred Ankeney

Teaching, Preaching, and Healing

Mrs. George R. Snyder

The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

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EVANGELICAL AND REFORMED CHURCH

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The Outlook of the Month

Missionary Education

ONE of the effects of a program of missionary education is that the personal faith and the private Christian character of every one who experiences it will be deepened. I know nothing that will commit the Church of Christ more completely to the devotional life, that will take it more often to the throne of God, that will give it more permanently and consistently a sense of the indwelling of the Spirit of Christ, than the habitual confronting of the Church's task in the world. I do not know anything that will make a man ask himself more earnestly whether he knows the mercy of God, than being challenged to carry that mercy to other men.

How can we preach who know not what we preach? How can mercy mean anything on my lips to another, if it has not meant anything in my heart to myself? How can the cross of redemption be a word potent, as I speak it, for every conscience, if that cross has not come in the very power of God upon my conscience and broken me down in contrition and raised me up with the immortal hope beating in my heart? To have every member of our churches challenged to consider himself a messenger of God to the world will compel him to find God for himself more completely, more constantly, with a sense that upon him the powers of the ages have met.

There is nothing more gloriously conceived in all man's glorious dreams than this Christian message that God, through an individual on the cross, redeemed all men; and that each individual of all men is called to stand at that cross, and into his poor heart receive all the wealth of Christ, the Eternal Love of God. But we must face that in both its aspects, if we would taste all its blessings. It is for all and for me. Hence the man who knows that that merciful love is for the world, and that he is commanded to take his share in bringing the world to that cross will find himself more often kneeling there, till all its universal message sink into all the secret places of his own soul.

WILLIAM DOUGLAS MACKENZIE.



The Safest Way

When sending money for new or renewal subscriptions, the safest way is to send a check or money order for the amount. In a number of instances during the past few months, letters enclosing cash have not reached our office. Checks and money orders can be traced, but cash cannot. You will do yourself a favor, as well as us, by using the safest way.

THE OUTLOOK OF MISSIONS.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. ROM. 14:19.

To have had joy once is to have it forever, if we keep it.

—JOSEPH FORT NEWTON.

There is one thing in this world which endures, which neither war nor pestilence nor bigotry nor time nor hatred nor ignorance can destroy—and that is beauty and the love of beauty.

—CLARENCE BUDINGTON KELLAND.

Work, love, and play make a strong team together. They brace and re-enforce each other. Yet they all leave us rudderless and unsatisfied without prayer. They can attain creative power only in worship, which—inchoate or full formed—is the source of all originality, because it sends us to our origin.

—RICHARD C. CABOT.

Religion to be worth aught must transform and sweeten and better lives or—it is only a self-deceiving formula.

—WILLIAM G. JORDAN.

Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart of joy.

—EDWIN MARKHAM.

I am the spirit of the harmless earth,
God spake me softly out among the stars,
... His smile did follow unawares,
That all things fashioned so for use and duty
Might shine anointed with His chrism of beauty.

—ELIZABETH BARRETT BROWNING.

Those who make the surest progress, and who come nearest to arriving at desired destinations, are those who have learned how to wait, as well as how to work.

—LEIGH MITCHELL HODGES.

"In the soul of man. In that great world within us divinity resides. It seems to me that the soul is the greatest thing in the whole universe—the highest purpose of God's creative energy.

—MICHAEL PUPIN.

The machinery and facilities of modern society have made it easy for us to be overwhelmed, drowned, glutted, rushed to death. We need help to clear our way for us, through print as much as through traffic.

—STARK YOUNG.

I worked for a menial's hire,

Only to learn dismayed

That any wage I had asked of Life,

Life would have paid.

—JESSIE B. RITTENHOUSE.

Nobility of point of view or purpose, an indifference to petty advantages, the charity of the true Christian, the never-interrupted contemplation of the mystic, all seem to us at the same time to confer intellectual superiority and to create a paradise for their possessor.

—ERNEST DIMNET.

And everywhere, in flower and bud and tree,

In savage beast, or stirring of the clod,

In the on-marching of humanity,

I seemed to see life reaching up to God.

—SNOW LOUGLY.

Today there is still a vast amount of superstition arrayed against the truth that fulness of life and not grievous necessity is the mother of artistic invention.

—ROBERT HAVEN SCHAUFFLER.

That's the wise thrush; he sings each song twice
over,

Lest you should think he never could recapture

The first fine careless rapture.

—ROBERT BROWNING.

We do not seem to get it into our heads that the great works of the world always begin with one person.

—EDWARD W. BOK.

The Prayer

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments. Amen.

—COMMON PRAYER.

The Outlook of Missions

VOLUME XXVII

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NUMBER 6

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Summer Missionary Conferences Invite You!

CHARLES M. LE GALLEY

EIGHT summer conferences will offer training for leaders in missionary organizations, church schools and young people's groups of the denomination this year. Located as the schools are in the various synods, few churches are too distant to be represented at one of them. No church can afford to miss the inspiration, renewed interest, greater consecration and more effective service of delegates returning to the congregation after a week or ten days of Christian fellowship and training under the guidance of experienced leaders.

Leaders of missionary organizations will find in the curriculum at each of these schools courses based on the Home and Foreign Mission study themes for the coming year. The Home Mission study is "Pioneering Today in Home Missions". For young people the theme is correlated with the United Youth program, "Christian Youth Building a New World". In the field of Foreign Missions the theme is "Latin America", which will offer a welcome opportunity to learn more of the Honduras Mission which is now ours through union with the Evangelical Synod.

Two of the conferences this year are being conducted under a joint committee representing the two branches of the new denomination. The *Riverview Conference at Hanover College, Indiana*, combined last year the two groups which had formerly met at Bethany Park. Rev. H. M. Auler, missionary returning from Honduras in June, will conduct the Foreign study class. More credit courses are being offered this year and provisions will be made to more adequately take care of the delegates than was possible last year when the attendance was larger than anticipated. *Family Week at the Dunkirk, N. Y., Conference Grounds* will combine the features of the Evangelical Family Weeks of other years with mission courses such as have been offered at the Buffalo Missionary Conference, previously held each Fall in one of the Reformed Churches of the city. Family Week at Dunkirk has proven such a popular feature at the Conference Grounds on Lake Erie that two

successive weeks are included in the schedule this year. Mission courses will be offered both weeks.

At the *Frederick Missionary Conference* on the campus of Hood College both the Home and Foreign Boards of the Evangelical Synod will be represented on the faculty. Rev. Charles Enders, Recording Secretary of the Board for Home Missions of the Evangelical Synod, will conduct the daily Bible Hour and will bring to the conference a message on the scope of Home Missions in the former Evangelical Synod. Mrs. Milton C. Lang, missionary on leave, Tilda, India, will conduct a group interested in that field and will address the conference on the work of medical missions in India with which work she and Dr. Lang were actively associated for a number of years. The Japan Mission and the work in Iraq will have representatives among the conference leaders. Rev. David D. Baker, former teacher in the American Boys' School, Baghdad, Mrs. Baker, Rev. Carl D. Kriete, President of Miyagi College, and Charles M. Le Galley, teacher on leave from North Japan College, will be among the leaders.

The *Collegeville Missionary Conference* at Ursinus College will have among its leaders missionaries from China, Japan and Honduras. Rev. Marcus J. Engelmann of Wakamatsu, Japan, and Miss Minerva S. Weil of Shenchow, China, will present the work of their two missions before each returns to the Orient later in the month. Mrs. Edith M. Melick, former member of the Honduras Mission and author of the book, "Seed Sowing in Honduras", will bring the conference into closer touch with this field. Rev. Purd E. Deitz, Recording Secretary of the Board of Home Missions, will address the conference on the theme, "Christian Youth Building a New World."

The southernmost conference, that on the campus of *Catawba College*, Salisbury, N. C., will have among its leaders Rev. Carl D. Kriete, President of Miyagi College, Sendai, Japan, and Rev. Sterling W. Whitener, of Yochow, China. They will bring the inspira-

tion of their work before returning with their families to their fields of service later in the summer. Rev. Jefferson C. Glessner, of Kirkuk, Iraq, will attend the *Mission House Conference* held on the college campus at Plymouth, Wisconsin.

Special courses for leaders in missionary organizations are planned for the leadership training schools at *Shady Side Academy*, near Pittsburgh, and at Heidelberg College, *Tiffin*, Ohio. Those wishing to take only mission courses will find more offered than they can take. Others will be glad for the opportunity to choose such courses as "Worship", "Life of Christ", "Drama", "Working With Adults", and others in the general field of Christian Education. Each will provide a practice school for those interested in training for work with children.

Delegates for the summer conferences should be chosen and registered early. Registrations may be sent to the following: *Frederick* and *Collegeville*, to the Department of Missionary Education, 904 Schaff Building, 1505 Race St., Philadelphia, Pa.; *Shady Side*, to Rev. E. Roy Corman, 909 Rebecca Ave., Wilkensburg, Pa.; *Catawba*, to Rev. John C.

Peeler, Lenoir, N. C.; *Hanover*, to Rev. H. W. Baumer, 1046 Lynnhurst Ave., Louisville, Ky.; *Tiffin*, to Rev. J. Eugene Youngen, 146 E. North St., Wooster, Ohio; *Mission House*, to Prof. E. Traeger, R. F. D. No. 3, Plymouth, Wis.; and *Dunkirk Family Week*, to Rev. Theodore Mayer, 174 Schenk St., North Tonawanda, N. Y.

The conference dates are as follows:

Shady Side Academy, Pittsburgh, Pa.	July 1 to July 11
Catawba College, Salisbury, N. C.	July 7 to July 12
Hood College, Frederick, Md.	July 13 to July 19
Riverview, Hanover, Indiana	July 14 to July 20
Ursinus College, Collegeville, Pa.	July 27 to Aug. 2
Heidelberg College, Tiffin, Ohio	July 29 to Aug. 10
Mission House College, Plymouth, Wis.	Aug. 12 to Aug. 18
Family Week, Dunkirk, N. Y., Conference Grounds . . .	Aug. 12 to Aug. 19
Second Family Week, Dunkirk, N. Y.	Aug. 19 to Aug. 26



A YOUNG PEOPLE'S MISSION STUDY GROUP AT A RECENT MISSIONARY CONFERENCE

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Encouraging Easter Reports from the Missions

St. Andrew's, Philadelphia—17 new members—offering \$600.

Madison, Wisconsin—13 new members—largest communion in history of church.

St. Paul's, Sheboygan—Church packed to the doors—27 new members, of whom 18 were confirmed. Pastor starts a new class of 20 for confirmation next fall.

Grace, Canton, Ohio—Greatest day during present pastorate—19 new members, \$10,490 raised in cash and pledges on debt raising campaign.

St. Paul's, Allentown—45 received, 24 confirmed. Average attendance during April, 360. Started another class to be confirmed on Pentecost.

Conover, N. C.—23 accessions—largest communion.

Pitcairn, Pa.—11 received, 133 communed—offering, \$80.

Connellsville, Pa.—8 received.

Faith, Philadelphia—27 new members—offering, \$600.

St. Luke's, Wilkes-Barre—11 received—82% of members communed.

Minersville, Pa.—5 were confirmed—offering, \$210.

Notes of Interest

The semi-annual meeting of the Board of Home Missions will be held in Philadelphia on July 10-11.

The new leaflet "Two Decades of Home Mission Work" just issued by the Board of Home Missions contains valuable information showing the progress that has been made during the last twenty years. Copies are available at headquarters.

The History of Missionary Education in the Reformed Church

TO present anything like an adequate survey of the development of Missionary Education in the Reformed Church, one must go back into the early history of the Church in this country, when a number of great movements which developed through the years had their origin. The Reformed Church was established in America October 15, 1725, when the first communion was celebrated at Falckner Swamp, Pa. In 1747 the Coetus was formed under the leadership of Michael Schlatter who had been sent to America by the Synod of Holland. To this Synod the German Reformed Church was amenable until 1793 when it declared its independency and under the name of "The Synod of the German Reformed Church in the United States." became an autonomous body. The independency of the leading Protestant denominations in America resulted in a great missionary movement across this country. Ten years before the organization of the Synod as such, the first missionary of the German Reformed Church had gone into western Pennsylvania, and in 1803 the first missionary went into the State of Ohio and even beyond the Mississippi River. Similar missionary efforts included

Virginia, North Carolina, South Carolina and other sections of the country. The first two decades of the Nineteenth Century witnessed the organization of numerous missionary societies and agencies on the part of Protestant bodies here.

In 1819 the Synod appointed a Missionary Committee "to examine into the fitness of those who wanted to be missionaries, to direct them where to work, to pay their necessary travelling expenses, and to give Synod a summary of their reports." In the last part of this sentence we have the first intimation of anything that might be construed as "missionary education." The Committee presented its report to the Synod of 1820, which is really an historic document, a copy of which is in my possession. In its report, the Committee advocated the creation of two highly important organizations. The one was a Theological Seminary and the other a missionary establishment. The Theological Seminary was opened at Carlisle in September 1825 and the missionary establishment was formed September 28, 1826, under the name of "The American Missionary Society of the German Reformed Church." Besides the work of Missions, there

was committed to this Society also the work of beneficiary education and the publication interests of the Church. If the Society was to function effectively, it needed the moral and financial support of the Church, and this could not be obtained without imparting necessary information and without some kind of missionary education. Consequently in 1828 the first periodical of the German Reformed Church was published. It was known as "The Religious and Missionary Magazine of the German Reformed Church." A few years later this Magazine became "The Reformed Church Messenger" which has had a continuous history to the present.

In 1824 Ohio Classis together with Western Pennsylvania Classis resolved themselves into the Synod of Ohio and Adjacent States. In 1844, this Synod established a Board of Missions and likewise felt the need of an organ through which to inform and educate its constituency. Consequently in 1847 the Synod began to publish "The Western Missionary." In 1868 this paper became "The Christian World" which is still in existence. It will be observed that both "The Reformed Church Messenger" and "The Christian World" developed out of missionary publications, but in due time lost their specific missionary character. But the Church always felt the need of a distinctive missionary organ through which it might speak and develop the interest of the people in the missionary enterprise. Thus in

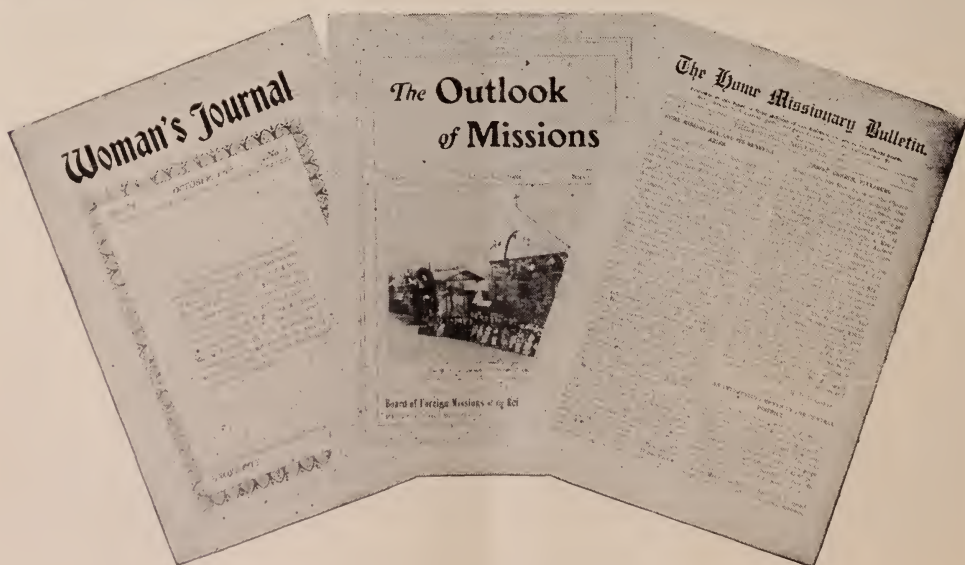
1879 appeared "The Missionary Sentinel" published at Tiffin, Ohio, as the missionary organ of the Ohio Synod. In 1880 there appeared "The Reformed Missionary Herald" as the publication of the Eastern, Potomac and Pittsburgh Synods. In 1882 these two periodicals merged into one known as "Reformed Missionary Herald." In 1849 Dr. Henry Harbaugh began to publish "The Guardian" which was a monthly magazine for Young People. In 1890 the "Reformed Missionary Herald" and "The Guardian" were merged under the name of "The Missionary Guardian." It was issued monthly and was conducted in the interests of both Home and Foreign Missions.

Since 1885 the German section had been publishing "Der Missions Bote" in the German language.

In 1896 the Board of Home Missions, the Board of Foreign Missions and the Sunday School Board began to publish "The Reformed Church Tidings," which had a very brief life, being discontinued in 1899.

In September, 1903, the Board of Home Missions published "The Home Missionary Bulletin," which was a monthly sheet and was sent in bulk form to the pastors for free distribution.

The Woman's Missionary Society of the General Synod which was organized in 1887, published "The Woman's Journal" and also



THREE PUBLICATIONS COMBINED IN 1910



ONE OF THE FIRST SUMMER MISSIONARY CONFERENCES OF THE REFORMED CHURCH
MT. GRETNA, PA., 1911

"The Mission Helper" for the use of Mission Bands.

In 1909 the Board of Foreign Missions began a publication known as **THE OUTLOOK OF MISSIONS**.

On January 1, 1910, "The Home Missionary Bulletin," the "Woman's Journal," the "Mission Helper" and **THE OUTLOOK OF MISSIONS** were consolidated into one magazine known as **THE OUTLOOK OF MISSIONS**, which is still being published by the three agencies above mentioned. It is not quite self-supporting, the Board of Home Missions and the Board of Foreign Missions subsidize its publication, and the Woman's Missionary Society of General Synod interests itself in extending the circulation of the magazine. Its subscription list totals 4,800. It is a missionary periodical which compares quite favorably with similar publications by other denominations. While the periodical is not definitely linked up with the Department of Missionary Education, it is the principal organ through which the Department speaks to the Church and therefore it constitutes a vital phase of missionary education in its wider implications.

After this somewhat extended recital of the history of missionary education as it reached its expression through missionary periodicals, not to mention books and pamphlets and leaf-

lets, maps and mottoes and other forms of publicity and promotion, I shall now turn to a different aspect of the work which took definite shape in a Department of Missionary Education. From August 2-9, 1910, principally under the auspices of the Board of Foreign Missions, the first Young People's Missionary Conference was held at Mt. Gretna, Pa. Several years prior to this date, the Student Volunteer Movement, the Young People's Missionary Movement and the Woman's Committee on the United Study of Missions, all of which had their headquarters in New York City, had been issuing text books for Mission Study purposes on almost every phase of the missionary enterprise. Summer Conferences had been held at Silver Bay, N. Y., and other places, which conferences had been attended by certain missionaries and missionary leaders of our Church, and thus the need for a similar conference within the bounds of our own Church was being felt. One of the results of this original Mt. Gretna Conference was that the Board of Foreign Missions requested Prof. Paul Lambert Gerhard, of Japan, who was home on furlough, to serve as Secretary and organize a Mission Study Department with a view to the development of Mission Study in the Reformed Church. Prof. Gerhard diligently applied himself to this task and soon reported that

there were throughout the Church 75 Mission Study Classes with an enrollment of over 700 members. At first these studies were confined to the two fields in which the Board of Foreign Missions was operating viz.: Japan and China, but gradually they came to include the Moslem World and other foreign mission fields. In 1911 the work spread out and that summer two Conferences were held—one at Mt. Gretna, Pa. for the eastern section of the Church and the other at Linwood Park, Vermilion, Ohio, for the western part of the Church. In October, 1912, the Board of Home Missions entered into a joint arrangement with the Board of Foreign Missions in the conduct of the Mission Study Department. Prof. Gerhard having returned to Japan, Rev. John H. Poorman was elected as Secretary of the Department. The next year, 1913, a third Conference was held at Indianapolis, and the scope thereof was greatly extended, now including phases of Home Mission Study. The text books used were those issued by the Young People's Missionary Department of New York City. In 1914, the Board of Foreign Missions announced that in addition to Mission Study text books, it was prepared to make available to the Church stereopticon slides with descriptive readings. By 1917, Summer Missionary Conferences were being conducted in eight different localities. The interest in Mission Study greatly increased, much literature was prepared and circulated throughout the Church. Stereopticon slides, not only pertaining to our Foreign Mission work but including our Immigrants, the Japanese along the Pacific Coast and The American Indian were made available and were widely used by missionary societies and congregations.

In the summer of 1919, Rev. John H. Poorman was appointed Assistant Secretary of the Board of Foreign Missions and relinquished his office as Secretary of the Mission Study Department. Mr. Paul L. Schaeffer was appointed in his place. The places where the Summer Conferences were being held were changed from the respective Parks to our educational institutions. Conferences were now held at Collegeville, Pa., at Lancaster, Pa., at Newton, N. C., at Frederick, Md., at Kiskiminetas, Pa., at Tiffin, Ohio, at the Mission House—also at other points. Mr. Schaeffer stayed with the work for only a little more than a year when Dr. Arthur V. Casselman took charge of it. Under his leadership the work greatly developed. The

emphasis was directed along three major lines: Mission Study, Stereopticon Slides, to which in due time were added motion picture films, and the Summer Missionary Conferences. The objectives of the Department which now came to be known as the Department of Missionary Education were defined as follows:

- (1) To provide missionary leaders for the missionary educational program of the Churches.
- (2) To discover and develop capacity for missionary leadership.
- (3) To provide means of instruction and inspiration for those who desire adequate knowledge.

In 1923 the following statement by the Board of Foreign Missions was made to the General Synod: "In order to intensify and unify the work of Missionary Education in our denomination, it is proposed to include in the management of the Department of Missionary Education, representatives from the Publication and Sunday School Board, and the Woman's Missionary Society of General Synod." This was effected so far as the Woman's Missionary Society was concerned, but not of the Publication and Sunday School Board. This had to wait until a later date.

In 1929 Dr. Casselman was made a member of the educational staff of the Publication and Sunday School Board, and the objectives of the Department of Missionary Education were defined as follows: "The Department assists pastors and missionary leaders to set up congregational programs of missionary education and prepare suggestions, and supply missionary material for congregations and Sunday Schools and Societies." It will be observed that under this new arrangement a new element, a new factor, entered. The nature of the Summer Missionary Conferences was slightly modified. Leadership training, methods of education, were introduced, and the Conferences lost their distinctive missionary character. In Western Pennsylvania, and in Ohio, leadership training conferences and the missionary conferences which had separate existences for a period, were now amalgamated and an enlarged program substituted.

In 1929 also the Department of Missionary Education published a Missionary Manual for use in Catechetical Classes and Young People's organizations. The motion picture pos-

sibilities were greatly developed and in every respect the widest possible contacts under a variety of forms were made.

In November 1932 an Advisory Committee on Missionary Education was formed consisting of two representatives of the Board of Home Missions, of the Board of Foreign Missions, of the Board of Christian Education and of the Woman's Missionary Society of General Synod respectively.

In November 1933, Dr. Bartholomew died and Dr. Casselman was elected Secretary of the Board of Foreign Missions. Upon the resignation of Dr. Casselman as Secretary of the Department, Prof. Charles M. LeGalley, a missionary from Japan on furlough, was appointed to fill the position. Under his leadership, the work is being carried forward along the lines previously followed.

CHARLES E. SCHAEFFER.

Building the Reformed Church in Dakota

Gains and Victories

THEODORE P. BOLLIGER

AT the first meeting of the South Dakota Classis, twelve congregations in the Ipswich area were received into the classis, and were so reported to the Synod; but this report was premature. It expressed a hope rather than an accomplished fact. It was indeed true that a dozen groups, widely scattered over the prairies, had been repeatedly visited by several different Reformed ministers, and that many services had been conducted among them, but none of these groups had yet been organized. It is equally true that to these settlements most of the congregations which belong to the Eureka Classis of today can trace their origin; indeed, had it not been for the pioneer work performed by Rev. Frank Grether, Rev. Edward Scheidt and several others, the charges now known as Eureka, Ashley, Hosmer, Zeeland, Wishek, and Fullerton, could not have been won.

Early in April of the year in which the South Dakota Classis was organized, the two friends, Pastors Grether and Scheidt, visited all the settlements in that region. The report which they gave of their experiences throws so much light upon the conditions under which the people were living, that I shall quote freely from it. The railroad had been extended as far west as Ipswich. Upon arriving at the station, they found the frontier hamlet filled with people who had come in thirty to eighty miles to do their spring buying. Most of these were German Russians who could "easily be picked out by their short, heavy bodies; their long overcoats with great collars all of sheepskins; topped with their inevitable fur caps. After a long, hard winter, that had made travel impossible, they had driven great distances to do their buying; most of them driving oxtteams. Hardly a man there had been in that region more than three years, and most of them were poor. The pre-

vious year had brought them drought and hailstorms, so that the crops were a complete failure. Then came a hard winter, with one storm following the other. During the first three weeks of February not a day passed without violent storms.

"Every face was grave and pinched, for most of the men were in debts over head and heels, and were forced to borrow. The money lenders and dealers enforced usurious terms. For a bushel of seed wheat the buyer had to agree to repay one and a half bushel of grain at harvest time, and also give a mortgage on the entire crop. For a money loan, the sharks demanded from three to seven per cent a month.

"For sleeping on the bare floor of the poor hotel a charge of ten cents was demanded; but the men could not afford to spend a dime so carelessly as that; hence, most of them slept in the open, in their wagon boxes. To have put their animals under shelter for the night would have cost fifty cents; so, the oxen and the horses slept outside as did their owners. As soon as the most urgent purchases had been made the homeward trek was begun. Caravans of fifteen to twenty oxtteams and wagons, closely following one another, were slowly moving in various directions. The wagons were filled with everything imaginable, seed, wheat, food, farm implements, and other necessities.

"The hills about Ipswich have good soil; but never a tree, or bush was to be seen, though stones were everywhere. Along the trail the decaying bodies of many an ox could be seen. The bleached bones of countless buffaloes were scattered over the landscape; while the air was filled with thousands of wild geese and ducks."⁽¹⁾

The numerous "decaying bodies of oxen", scattered over the prairies, were proof of the

terrible winter through which the region had just passed, and also revealed the lack of feed and protection. The stock had to shift largely for itself and when the terrific storms came, they drifted slowly with the winds until, exhausted with cold and hunger, they could go no further. The whirling storms soon piled the snows about them, and they perished. Last summer, I spent about ten days in the Dakotas during the worst of the dust storms. Some of the delegates to the meeting of the Eureka Classis, were late in arriving, and explained the delay by saying that they had started off in good time, but had run into dust clouds so dense that the radiator caps and the running boards of their autos could no longer be seen; hence, they had to wait until evening when the gales had abated. Talking one day, with one of the pioneers, I asked him concerning his experiences during the first few years, and he said: "During the terrific storms of one of the first winters, many oxen, lost on the prairies, perished from the cold and hunger, and the winds piled great masses of snow upon them. When spring came and the snows melted away, what was our amazement to see cattle standing upright on the prairies, seemingly with five legs. The intense cold had encased the carcasses with ice, but the warm breath from the nostrils of the beasts had gradually formed an icicle that had reached the ground before death came. When spring came and the snows disappeared, the gruesome sight of cattle, standing upright, supported by five pillars of ice could be met on all sides."

Pastors Grether and Scheidt traveled with the caravan for a day's journey, and then they separated in order to visit different groups; for all the Reformed settlements desired to have at least one service. They both reported meeting similar experiences. "Even before a Reformed minister had visited the settlers, representatives of various sects had already found them out. These proclaimed religious vagaries and delusions of every imaginable sort; and some of the people had been led astray. The settlements were widely scattered over the prairies, from twenty to sixty miles apart, in the counties of Edmunds, Walworth, Campbell, McPherson, McIntosh and Emmons. In some communities Reformed, Lutherans and Catholics had secured homesteads, side by side; but as yet all were without regular opportunities of worship. Contacts were made with more than a hundred Reformed families in a dozen different centers. Services were held daily; many babies

were baptized; communion services were conducted; audiences of from fifty to seventy crowded into the little sod huts, for no other place of worship was available."⁽²⁾

That summer a branch line of the railroad was extended northwestward from Ipswich, through the region in which the parishes now known as Hosmer, Eureka and Zeeland are located. Towns sprang up along the railroad, with unbelievable rapidity. Rev. Frank Grether declares, "I myself looked on while Eureka sprang from the earth in less than two months. Day and night, the pounding of the hammers and the buzzing of the saws could be heard. I drew up the first petition sent to Washington, asking the government to grant Eureka a postoffice. As chief argument the places of business which had been erected during the first eight weeks were enumerated. Forty-eight had already been reached. I was told to make it at least fifty, because several more would be started before the petition could get to Washington."⁽³⁾

Six months later in October, 1887, the South Dakota Classis was organized, and Rev. U. Reue was sent to serve these northern communities. He arrived early in November, and made his home at Eureka. Immediately the strenuous task of visiting all the groups, conducting services, and organizing some of the groups into congregations, occupied his full time. His first report, written during the holidays, contains a description of some of his experiences during that first swing around the circuit, which was really a prophecy of many similar occurrences, yet to come. "I have now visited all the distant groups, and held services everywhere in private homes and sod-huts. These were always filled to suffocation. At one place, during the service, a fierce snowstorm broke loose. The air was just one whirling mass of snowflakes. Every path and landmark was immediately wiped out. It was impossible to see more than a foot ahead. Even the eyes became filled with snowflakes. A few of the young people ventured to leave, but most of them stayed. An elder spoke to the assemblage, and there were many prayers. Then there was a lull in the storm and a few more ventured to start home. Evening came. The people dropped asleep, how and where they could. The storm came again with renewed fury, but I slept until daylight. The next morning the sun was shining bright, and a few more of the people ventured to start home, or went to the nearest neighbor. Soon, however, the storm hurled itself upon us again, and not until the third day was I



SUNDAY AFTERNOON SERVICE AT THE ROHRBACH CONGREGATION, MEDINA, N. D.
A Church in the Open Country

able to leave and hurry home. In spite of the cold and the wind all the services had been well attended. But one of the brethren, from a distance, was held up for four days.

"Two congregations, with a total of forty families, have already been organized. Several others will soon be ready, and thus the work goes on. The harvests have been poor, and there has been much suffering; hence, the services must be held in sod-huts, until little churches can be erected."⁽⁴⁾

The first year of Rev. Mr. Reue's pastorate was filled with numberless duties, but he minded none of these things; for the people were hungry for the Word of God and the comforts of the Gospel. Within seven months, twelve of the groups had been regularly organized as congregations, with a total of 180 families, numbering about 500 communicants. Before the first year of the pastorate had ended the number of congregations had increased to fourteen, with still another in prospect. The Lord had given that region a bounteous harvest which so encouraged the Petersburg congregation, located at Eureka, that the people decided to erect a church. It was a humble little building, only thirty by twenty-two feet in size, with a ceiling just twelve feet above the floor; but it was the first Reformed church building in the northern part of what is now the state of South Dakota. The building was dedicated on December 2, 1888. As there was no money to

secure a guest preacher, the pastor preached the dedicatory sermon, and chose as his subject the words, "Jesus Christ the One and Only Builder." In the afternoon, a special missionary service was held, the sermon being based on Acts 13: 46-48. The offering amounted to \$39, even though the debt still remaining on the church building was more than \$200.⁽⁴⁾ Much has already been said throughout the Reformed Church about the German Russian congregations in the Dakotas; some of it very good, and some not so good. But this testimony will be given by all who are acquainted with the facts: They have never wavered in their loyalty to the Bible as the Word of God and the only rule for faith and life; nor to Jesus Christ as the only Saviour and Builder of the Church and the believer.

Many a pastor in these days believes himself to be tremendously busy when he preaches a sermon a Sunday, or even two; but think of the duties resting upon Rev. Mr. Reue, with his fifteen congregations scattered over four or five immense counties, with a combined area equalling that of Connecticut and Rhode Island together, and then still leaving a nice little farm of 184 square miles. These fields all called to him, but he writes pathetically: "I have no strength to go. We must have another man; but where is he? Will no one come to our help soon? It is true there are no conveniences; the pastor must be away from home frequently; but this

should not hold them back. The field must be divided. A group of these congregations promises to raise \$500 for a pastor. No other field in the entire Church equals this. The Heidelberg Catechism is taking root west of the Mississippi River."⁽⁵⁾

Moved by this plea, Rev. John Knie, an aged minister no longer in active service, felt moved to offer his services for several months, during the period when the communion and confirmation services were to be held. He was greatly impressed by the opportunities which offer themselves, declaring: "Calls are coming from other counties also. We could found congregation after congregation, if only we had the men. People came from twenty-five to fifty miles begging me for a service. When I preached at one of the outlying congregations on Pentecost, forty-two wagon loads of people came, some of them with oxtams, for from nine to twelve miles. There are not many godless people, but many are held by error and false doctrine. The people are poor; their sod-huts, their barns, their manner of living show this; but this field would yield rich results. Alas, I have not the strength to continue in the work."⁽⁶⁾

To this plea also, there was no response; however, in the late summer of this same year, the German Home Mission Board sent a man from Ohio, the Rev. Henry Nau, who was then serving the Board as traveling missionary; to visit the entire Dakota field. He conscientiously visited the various fields; he saw the privations and the poverty of the people; he listened to the stories of crop failures and howling storms; he shivered at the thought of forty degrees below zero; he slept in the sod-huts and saw the great Russian stoves which were heated with straw and buffalo chips (see any unabridged dictionary for the meaning of this expression); and he put up with the inconveniences of pioneer life; then, he hurried home again to write about his experiences. Among other things, he gave it as his solemn opinion that "it was tempting God for human beings to settle down and try to win homes in such a wilderness." Had he been in the Dakotas last summer, when at midday the dust clouds so covered the heavens that the sun was shrouded and a hideous brownish-yellow-

ish pall covered the earth, so that lights became an absolute necessity, I wonder what he would have said then.

The Dakotas have seen many years of rich plenty, and other years of meager returns, and some years of dismal, absolute failure; both in the State and in the Church. Thus, the year 1889 brought a good crop, the people were encouraged and another congregation of the Eureka charge began planning to build a little church; but the following year the crops were so meager that "some of the members of the charge had no bread, no clothes, no shoes. They did not raise enough for seed, and what little did grow, was claimed by the creditors." Collections were received throughout the Church to aid those who had been most severely impoverished. The consistory of one of these congregations expressed the thanks of the people in these words: "Our greatest suffering has been allayed. We have food and clothes. Our greatest needs have been supplied. We are simple folk; all in the same condition now. No one is ashamed in the presence of the other, although we must go to the services in our everyday clothes. How we wish we might have the same experience as did the children of Israel; so that neither our shoes nor our clothes would wear out, until better times come again."⁽⁷⁾

Where half a century ago endless, dreary prairies stretched as far as the eyes could reach, today flourishing little towns of from 600 to 1200 people abound. Driving between the towns and villages, we are never out of sight of farm homes and farm buildings, district schools and churches. In the towns there are generally from three to six and even more churches. That's too many. Denominational ambitions have outrun Kingdom of God needs too often. The Reformed Church has not sinned above others, but neither are we blameless. The fact, however, remains that since the days of the sod-hut period we have built more than fifty churches in South Dakota.

Quotations are from the *Kirchenzeitung*: 1, 2, May 11, 1887; 3, Nov. 1, 1927; 4, Jan. 18, 1888; 5, March 27, 1889; 6, July 24, 1889; 7, Dec. 9, 1890, Jan. 13, 1891.

"I like to read THE OUTLOOK OF MISSIONS and would be sorry to be deprived of it."

MRS. R. H. WILLIS, Lincolnton, N. C.

The Executive Committee of the Board of Home Missions Meets

THE Executive Committee of the Board of Home Missions met at headquarters in Philadelphia on April 23, 1935. All the members were present, as were also the members of the staff with the exception of Superintendent Horning, Mrs. E. W. Lentz represented the W. M. S. G. S.

Most of the business was of a routine character inasmuch as the full Board had met last January and determined matters of policy and program for the current year. The Treasurer reported receipts on the apportionment for the first three months of \$30,017 and from other sources for the General Fund, including \$9,467 from the W. M. S. G. S., of \$14,598 or a total of \$44,615. There were cash disbursements of \$50,579 of which \$23,535 was paid on salaries to the missionaries. For the month of January the missionaries received 100% of their appropriation, but for February and March only 25% for each month. In the Church Building Department the total cash receipts amounted to \$27,537 of which amount \$15,950 represented a transfer from the General Fund. In his report the General Secretary called attention to the fact that this large transfer from the General Fund to the Church Building Department was made necessary in order to save several of our Mission properties. The Board has invested \$1,380,584, in Church property. This large investment should yield enough of an income to discharge all obligations in the Church Building Department, and put the Board upon a very substantial financial basis, but the Missions and now self-supporting churches which were formerly Missions when they secured loans from the Board, seem to be unable to pay their obligations to the Board, and this puts the Board into a very embarrassing situation. The fact however remains that the net surplus of the Board, above all liabilities, is a little over \$600,000. The amount due the

missionaries on salaries, covering a period of two years, is \$123,376.

The following resignations were accepted: Rev. L. H. Ludwig, Sioux City, Iowa, and Rev. Hoy L. Fesperman, Lincolnton, N. C. The Rev. Milton A. May was commissioned for Ellwood City, Pa., beginning May 1 and the Rev. K. Suzuki, of Sawtelle, California, was appointed to serve the Los Angeles Japanese Mission along with his present work.

Very urgent requests for increase in the present appropriations came from several of the missionaries, but these were all referred to the full Board which meets next July, as were also several overtures for the enrollment of new missions. The Committee was hesitant to undertake or plan for any new work, or to make any additional appropriations until it is ascertained what the Easter offerings this year will be. Should these happen to fall considerably below those of last year, the full Board, when it meets in July, will be obliged to make further reductions along the whole line. It is, however, becoming quite apparent from our general experience that cutting down the appropriations and other expenses will not solve the problem of *balancing the budget*. The budget can be balanced only when the Church at large sustains its level of giving. The expenditures of the Board are practically definitely fixed for a year, but the contributions of the Church are variable and flexible. If the Church fails to maintain its standard of giving, budgets are of little practical value. As these lines are written, the receipts for the first four months of this year are \$8,000 less than for the same period a year ago. At this rate no one can balance the budget and the work cannot be carried on much longer unless the Church is willing to give it better support.

The Department of Missionary Education is prepared to supply anyone interested in stamp collecting a set of three Japanese stamps furnished by the Japan Mission. Sets of Latin American stamps for use in connection with the foreign mission study theme next year are also available. Either or both sets may be secured by enclosing a self-addressed envelope with a cent and a half postage and addressing the Department, 904 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

"I enjoy THE OUTLOOK OF MISSIONS very much, being a great help in our Missionary Meetings."

MRS. LIZZIE C. EARLY, Palmyra, Pa.

Foreign Missions

JOHN H. POORMAN, EDITOR

The Secretary's Visit to the Field

AT the annual meeting of the China Mission last year, and at a special meeting of the Mission early this year, no small portion of the time was taken in the consideration of the reorganization of the work of the Mission to meet the new situation in China, as well as the new financial condition imposed by the lack of former support from the Church at home. The Mission petitioned the Board of Foreign Missions to send the Secretary to visit the China field in time for the regular meeting of the Mission this year in order to assist the members in this work of re-evaluation and reorganization.

It is evident that the Missions should not be expected to frame new policies and plans without counsel from and with the Board representing the home base. The Board cannot plan the work at home without reference to the work on the field, nor can the Mis-

sions on the field plan their work without a knowledge of the new situation at home. There are some things that it is almost impossible to clear by correspondence at such long distance. With regard to future policy and program in particular, the Missions should know the mind of the Board, and the Board should know the mind of the Missions. It has been twenty-six years since the Secretary of the Board visited the Missions. For these reasons the Board, at its annual meeting, instructed the Secretary to visit the Mission in China in time for its annual meeting in July, and the Mission in Japan, to be present at its annual meeting in September.

Dr. Casselman sailed from Seattle on June 8th on the S. S. President McKinley of the American Mail Line and is due to arrive in Shanghai on June 25th. His many friends wish him a pleasant and satisfactory trip.

Jottings from Japan

Extract from Letter of Dr. Kate I. Hansen, April 29, 1935

Just here I was interrupted by the arrival of a young man, a senior in the Tokyo Higher Normal School, bringing, as the representative of his family, a large oil painting and a hundred yen for our endowment fund, in memory of his cousin, who died this January, in her first year in Miyagi College. She had decided during our meetings last November to become a Christian. Her death was truly a Christian death, and made a profound impression on everyone. One of her friends was baptized almost at once as a result. Her

grandmother, who brought her up, has decided to become a Christian. Her family—none Christian, as far as I know, except her widowed mother, a teacher in Kobe—are having special evangelistic services every year in her memory in the church of their village. They are publishing her biography this summer.

This Easter was made happy for me by the baptism of the only remaining non-Christian graduate of the music course, in Kobe. She wrote such a beautiful letter about it, and shows such genuine faith.

From the Treasurer's Report

Comparative Statement January 1 to April 30

	1933	1934	1935
RECEIPTS			
Apportionment	\$37,901.49	\$43,997.86	\$43,249.77
Debt Liquidation	9,635.11	55,514.42
Other Income	35,453.01	36,866.97	25,320.41
	<hr/>	<hr/>	<hr/>
	\$73,354.50	\$90,499.94	\$124,084.60
EXPENDITURES			
Budget	\$86,493.82	\$70,801.97	\$64,079.30
Debt Liquidation	401.54	59,419.51
	<hr/>	<hr/>	<hr/>
	\$86,493.82	\$71,203.51	\$123,498.81
BALANCE		\$19,296.43	\$585.79
DEFICIT	\$13,139.32		

Miss Myers Tells of the Medical Work at Yochow

Yochow City, Hunan, China.
April 6th, 1935.

Dear Friends:

Another six weeks have gone flying by, but not all of the way have we had smooth sailing. We encountered some rough, rocky places, but our Pilot directed our course and we did not rest on our oars, so once again our sails are set in smooth waters.

Springtime is here, too. We are having our usual spell of cloudy, rainy weather, but when the sun shines our Mission compound is a very beautiful spot indeed. Hunan, because of its many mountain ranges, rivers, lakes and plains is considered a very beautiful province, and just now the mountains are a mass of colors. Azaleas are at their best and among them are masses of many colors and many kinds of wild flowers.

Our medical work is rapidly changing from simply curative into preventive medicine. In bygone years we treated nearly two hundred patients in a single afternoon in our outpatient department. At present we total a higher number, but now we are also giving eye treatments in the schools for trachoma in its first stages instead of operating on eyes in the last stage of this disease, in order to save the eyesight. Vaccinations have greatly reduced the smallpox victims, while inoculations for cholera, typhoid, and dysentery, a sort of three-in-one preparation, is relieving the hospital of many cases of those diseases in bygone years. But malaria, venereal disease with its ulcers as well as the ordinary infectious ulcers, boils, carbuncles, itch, and various kinds of skin diseases, seem to have come to stay.

A few days ago one of our Chinese nurses and I were on our way to one of the schools to give eye treatments when we saw a beggar wallowing on the street and crying his beggar's cry. The day was cold but his trousers were rolled up, exposing a large sore on his thigh. I stopped and said, "I'll go back and send the orderly to put on ointment and a dressing," but the nurse said, "No, he won't have a dressing on." I asked why, and she said, "That is his *djao pai* (sign board) for begging." So on down the street we went.

Soon we heard the foreign band playing, also the various Chinese instruments and saw crowds of people following a parade. It was a Buddhist ceremony given especially for children suffering from measles and smallpox. In the parade there were some highly decorated platforms with a frame eight to ten feet high on which there were tied two or three children, the whole thing carried by men, on poles. The huge dragon too was in the parade. Before the main street was made wider this dragon's head barely passed between the buildings. From the head there is fastened a long, wide strip of cloth. All this is carried by many men lifting it high on poles, and as they swing in rhythmic motion this monster-like animal has a very lifelike appearance. Then came the goddess of contagious diseases and the goddess of sore eyes. I told our matron that the nurse and I were hustling to the school to treat sore eyes and the goddess came to meet us, and she laughingly said, "Yes, you were the true goddess and she was the false one."

Today is the Chinese Tsing Ming Dzeh, a spring holiday, when all through the centuries it has been the custom for some members of each family to go to the family graveyard and fix up the graves. They always make a mound over the grave which is well sodded, but the grass must be cut, the headstone straightened, or resodding done annually. Then too there is a religious ceremony when the spirit of the deceased is worshipped and fire crackers set off. It corresponds to our Memorial Day in the U. S. A., in a sense.

Our head nurse has just been asking the doctor how she could arrange for a bit of extra time off duty when he has two operations scheduled for the P. M. He thought very hard, then shook his head and said, "Of course, the operations must be done."

Mrs. Hoy and Gertrude returned from furrough the last of February, bringing with them a supply of renewed vigor and joy, and all the graces of a spirit-filled life. The Angel of Death has visited Mrs. Hoy's family many times, but her spirit soars higher and shines more brightly as the years go by.

With every good wish,

MARY E. MYERS.

"I do appreciate THE OUTLOOK OF MISSIONS, and eagerly await its arrival each month—all who read it must receive great spiritual uplift."

MRS. H. M. LEIDY, Manheim, Pa.

Her First Conference

In sending us this interesting report of one of the delegates of Miyagi College to the Y. W. C. A. Conference for High School students at Gotemba, Japan, year before last, Mrs. Carl D. Kriete says: "The writer was a girl of seventeen, and had been a Christian for only a short while, and this was her first experience at a Christian Conference. She is now in the Third Year of the English Course of the College, and developing into a splendid leader. I left it pretty much as it was translated for me, as her style and use of English make it all the more interesting."—EDITOR.

A WEEK'S conference from the twenty-fifth of July to the first of August, which was held at Gotemba, Japan, was of deep significance. Many thanks to those who sent a girl like me, who had only a little faith and did not know well about Christianity. Also, I am very glad that there, I had many precious experiences and was able to understand what was not clear to me before. I am very happy to have some religious friends to correspond with.

On the evening of the twenty-fourth, the three of us with Miss Yokoyama and Miss Yashima, got into the train. As many friends came to see us off, we felt much responsibility.

The next afternoon we arrived in Gotemba. There we got into a worn-out bus, and went through a beautiful avenue for one and a half miles to Fujiokaso. When we got off the bus, many girls of other schools who were already there came out to welcome us. We were encouraged by their welcome. When we came into our appointed room, we were much astonished that it had no plaster, and we knew then that it was a temporary building. We lived upstairs, and were sorry, that differing from the downstairs, we had no foreign bed in our room. But the brook was babbling between the valleys and many cicadas were singing in the thick woods. All of them, showing God's blessing, welcomed us.

At half past five the supper was ready. Through white lilies and evening primroses, blossoming beautifully, passing by the pool, we went up to the dining room adjoining the chapel. There we introduced ourselves to each other. We felt the atmosphere warm. At half past six the opening exercises began. The chapel was decorated with lilies and other flowers. The motto of year, "Behold I make all things new," was pinned in the front of the chapel, where we had a solemn service.

We were very happy that presently we became intimate with girls whom we had never seen before, and we felt deeply that it was a blessing from Heaven for us.

During the evening there were announcements from the Y. W. C. A. of all the

schools. Judging from the reports they were thinking more about many kinds of public work and international peace than we were. I was ashamed that our school was not only almost indifferent to such subjects, but we were neglectful on many occasions, while they were positive and active. At this point we must take a lesson from them.

When I heard the metaphor of the vineyard, I was very much moved. "As employees we are responsible in the vineyard. We must be conscious not to do our own things, but those of God. It is the Christian's mission to establish the Kingdom of God, and to turn the world into the country of peace."

Hearing a lecture with the title, "The duty of Christian students," we were ashamed that we had neglected our responsibilities. "Not only we students study our daily lessons but we must know God well. If we do not endeavor to form character, it will be useless that we are studying in a Mission School."

Bible classes were divided into four groups. I was present at the group of the Rev. Akaishi, and learned from Christ's Sermon on the Mount. "When we are with Christ we are strong. It is true that God answers our prayers."

In Discussion Groups we talked about International questions. How is each member of the Y. W. C. A. able to make peace? We thought over and over about the matter of Peace. At last we got such conclusion that we Christians must be strong against the war which swallows thousands of precious lives and besides to avoid war we must put forth every effort to make friendly relations with other countries, and also we must burn with Christ's love and endeavor to understand others.

Camp-fire! We, a hundred and fifty girls, made a circle around the camp-fire blazing up to the sky. Then girls representing different schools gave little talks. I was afraid that I was born bashful, but with great decision I stepped forward and spoke to them. It was the most precious experience for me.



AN EARLY Y. W. C. A. CONFERENCE HELD AT SENDAI, JAPAN

Sometimes the choir sang the hymn, and then the girls sang out the camp songs together, while we felt as if we had been in heaven. Thousands of stars were twinkling and the night was silent. We made up our minds that we must be inflamed in our religious life like the camp-fire blazing up to the sky.

The candle service held on the last night gave me the strongest impression. All the electric lights around were turned off. In the quite dark chapel we were only able to see a candle burning on the cross made of white lilies. Carrying a candle each of us entered the chapel, and as our candles were lighted, the chapel shone brighter and brighter until we were able to see each other. In the chapel when we sang the hymn, "O Light! it shines on every corner; our God Thou givest us every good thing," and prayed while the choir was singing another hymn, we felt solemn as though we had been in Paradise. We determined that we would live seeking for the Glory of God.

On hearing this report, you must think that we were always serious and had no humor at all, but we had such free time as to have an eating match of watermelon and to talk about school uniforms with the girls of Ferris High School.

I was much troubled that I must get up

early in the morning to be in time for the service. Meal time made us very friendly with each other. Sometimes the girls who were born in the same month were at one table. After meals as from somewhere such song came to our ears, "Everybody, everybody, how are you? How are you?" and we answered singing, "Very well, I thank you, very well, we thank you." Often we made a circle in the woods, and studied the Bible. All my life I will remember the holy place in the woods of Fujiokaso. The week there was filled with prayers, thanks and praise to God.

It is the greatest blessing that we can become children of God. Therefore when we see friends who do not know God, we can not keep from telling them of Him. It is our duty to convert someone to Christianity who does not know God. We should be strong and stand on the right so that we may work to establish the Kingdom of God.

On the last day, we thought that we would like to stay even a day more, but we remembered that we who are working for the glory of God are connected with Him just like the branches of a tree, even though we are separated from each other, and we said "Good-bye." We hope that many girls may go to Gotemba next year, and thus help in the development of the Y. W. C. A.

1776

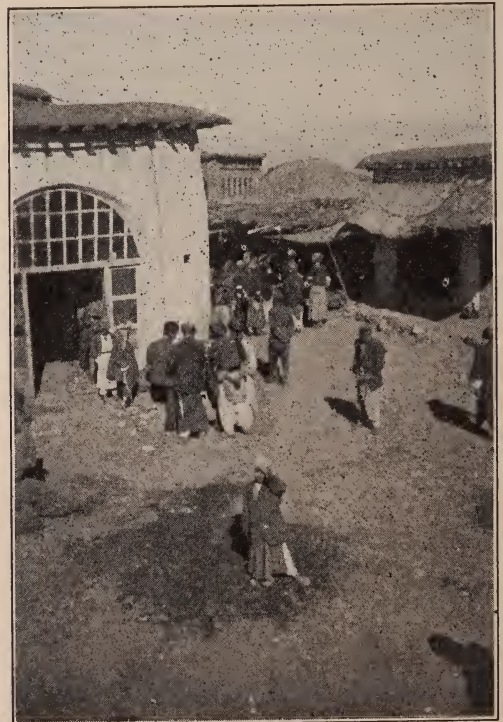
WHAT a year that was! How it tested the very fiber of the souls of men!

History repeats itself; another nation stands at the dawn of its national existence, entering the portal of its 1776. Only in 1932 was Mesopotamia, or Iraq as it is known to the chancelleries of the world, admitted into full membership in the League of Nations. Iraq, this youngest member in the great family of nations, takes form on soil that has cradled history—traditionally, cradled the human race itself. In southern Iraq are the ruins of ancient Ur, from the crumbling mounds of which we are learning more and more of the story of the times of its most famous inhabitant, Abraham, who went out from that city of Ur to seek a greater city whose builder and maker is God. In middle Iraq the ruins of old Babylon give up evidence to the history of that militant nation which swarmed up on Jerusalem and carried her thousands away into Mesopotamian exile. By the broad waters of the Euphrates, those exiles hung their harps on the willows and wept for the holy city of their fathers. In northern Iraq stand the great mounds which are all that is left of Nineveh, the home of that nation mighty in war, Assyria, whose hosts swept "down like a wolf on the fold" and enslaved the northern kingdom of Israel. No other geographical section on the face of the earth can boast a longer list of history's Great who played at least a part of their little lives within its boundaries. Just to recite a few of them is to stir sluggish blood with the thrill of adventure: Abraham, Tiglath-Pileser, Sennacherib, Darius, Daniel, Jonah, Alexander the Great, Harun al-Rashid, Jenghis Khan, General Maude and King Feisal. A nation rises to its 1776, a new nation carved from a part of the old Turkish Empire, a new nation and yet built on foundations that antedate recorded history—Mesopotamia, now known as IRAQ!

This new nation is a river valley; more properly, the valley of two rivers that run their separate courses through a long desert plain to join their waters in the lower valley and flow on a single, mighty stream into the Persian Gulf. This dual valley lies to the east of Syria and Palestine, separated from them by the great expanse of Syrian desert. To speak more correctly, Iraq is a continuation of that desert with only two strips of green clinging closely to the Tigris and Euphrates for the water without which no green

exists. The settled population, except for the mountain villages in the North, is found only along the banks of these rivers, with the roving bedaween moving from oasis to oasis in a ceaseless search for grass. Before the war this valley was inaccessible except by camel caravan from Syria, or by ship from Bombay via the Persian Gulf. But today Iraq is a veritable highway; Baghdad an internationally known stopping place along that highway. By motor car and by modern bus, more than ten thousand people are each year crossing the five hundred mile stretch of desert between Damascus and Baghdad. Likewise is Iraq on the airmaps with Baghdad as one of the strategic airports of the world. The British, French and Dutch are operating planes on regular schedule through Baghdad on their intercontinental routes from London, Paris and Amsterdam to India, Bangkok, Singapore, Indo-China and the Dutch East Indies. In this old, old valley a new nation is rising to destiny on the highways and airways of the modern world.

This new nation is a land of religions. While we never stop to stare, we notice while wandering through the bazaar an old Arab



MISSIONARY BOOK STAND IN A VILLAGE OF IRAQ

going through his prostrations and saying his regulation prayers, all the while facing the holy city of Mecca. Five times a day for more than a millennium has the call to prayer sounded from a thousand minarets. Our praying friend has heard the call; he forgets the milling throngs around him; he mumbles his prayers, for the observance of prayer is one of the five pillars of Islam and a requisite to Paradise. We wander on till we come to the section of Baghdad in which the churches are found. We reverently slip inside one of them, and sit down only to find that we do not understand anything that is being chanted. We are further impressed with the knowledge that none of the worshippers understands, for the language of the priests is a classical one no longer a living tongue. The service which has been droning on for a couple of hours is likely to continue for another hour at least. It is not difficult for us to understand the absence of young people. On another day we happen in to the school office to find that the chief rabbi is making a call. He has been informed that the school is planning to add Saturday classes to its program, and he has come to demand that the Jewish boys be excused from lighting their burners in the laboratory on that day. Striking a match is work, and work is forbidden on the Sabbath by the holy law of Moses. Yes, Iraq is a land of religions, but in the midst of religions this young nation cries out for a religion that will carry over into life; that will break through these deadening forms and motivate character; that will exalt human life as it inspires to nobility of living; that will permeate to the core of life and transform it; a religion that can be made an abiding corner stone for a truly great social and political structure.

We visit a bare room on a cold morning in February. A group of fifteen little first grade boys surround a crude table, bare except for the fifteen tincups of hot milk. We sense something of the spirit of sacrament as these Mohammedan, Christian and Jewish boys reverently bow their heads and unite with their teacher in a prayer of thanks to the heavenly Father for the blessing of food. The sacramental nature of the experience is heightened when we learn that three of these boys are drinking hot milk on that cold morn-

ing because the boys of the high school, learning that these three poor, destitute lads were unable to pay for what they needed ever so much more than the others did, supplied the money for their milk for a whole term. Our hearts are warmed by this working of the spirit of brotherhood even as are the bodies of those poor boys by the gift of material food and warmth. In one small sphere of the life of this new nation, religion has broken the thrall of lifeless form and issues forth, a living, vital reality. In this one little act of fellowship, we glimpse the possibility of leavening the new social order with a Spirit that can enrich and ennoble all life.

These are terrible days of destiny in which this young nation cries in the articulate voice of desperate need for a Faith on which to build. Answering that call, our Church has joined forces with the Reformed Church in America and the Presbyterian Church in supporting the United Mission in Mesopotamia. This Mission today is ministering to the Kurds of the northern mountains, to the Christians and Mohammedans of Mosul, to the Turkish speaking groups that populate the great oil fields of Kirkuk, to the Mohammedan, Christian and Jewish throngs in the old city of Baghdad, and to the Arabic and Persian speaking peoples in the holy cities of Najaf and Kerbela. But funds are limited. The Boys' school in Baghdad has been dropped; the number of native workers has been curtailed; missionaries have been withdrawn.

1776! What a year that was! How it tested the very fiber of the souls of men! Is it just possible that the glory of the structure that emerged drew substance from the thousand humble churches that dotted the Atlantic seaboard from Boston to Savannah? What did it mean to this great nation of ours that in the time of terrible testing she possessed men of character, moulded by Christian ideals and inspired by the Old Book of their fathers?

This is 1776 in Iraq! What a time of testing it is for the fiber of her manhood! What a challenge to us to share with this rising nation that Faith without which we could never have been great!

DAVID D. BAKER.

"I certainly enjoy reading THE OUTLOOK OF MISSIONS. The February number was very interesting."

MRS. W. H. BARROW, Derry, Pa.

News from India and Honduras

REV. F. A. GOETSCH

Executive Secretary, Board of Foreign Missions, Evangelical Synod

An Interesting Anniversary in India. On Saturday, March 16, one of our esteemed Indian pastors, the Rev. M. M. Paul, of Pithora, celebrated the twenty-fifth anniversary of his connection with our missionary work. The celebration was held in connection with the first Christian Mela to be held at Pithora, the substation of Mahasamund where Rev. Mr. Paul is the pastor. Rev. H. A. Feierabend writes that a number of congratulatory addresses were made and gifts were presented by the missionaries represented by the Rev. J. C. Koenig, President of the India Mission District, and by the congregation and his fellow pastors, the Rev. Y. Prakash, and the Rev. N. N. Shah, and other friends. In his reply Pastor Paul expressed his gratitude to God for so many years of blessed service in our Mission.

Christian Witnessing not a Hard Duty but a Privilege. Our missionary Mrs. Ruth Albrecht who is now at home on furlough from India writes us of the desire of her Bible women to continue witnessing even while the station has no missionary. She writes: "For some time our Christian women had been going to the nearby villages to visit their non-Christian neighbors taking Bible pictures and our portable Brunswick with them. When the time came for us to leave I wondered whether they would continue this custom but said nothing, hoping that they themselves would express their desire to do so. You can imagine my joy when several of the women came to me just the day before our departure and asked whether they might continue going to the villages. We left some Bible pictures and the portable gramophone, and I'm hoping that they are finding real joy in such witnessing."

Improvements in the Tilda Hospital, India. Dr. E. W. Whitcomb writes us, "The only addition we made to our hospital equipment during the past year was a water system which delivers water into all the rooms at the hospital except the store room. It also delivers running water into the dressing rooms at the wards. It is difficult to tell who appreciates it the most. It has lightened our work a great deal. With a gift of fifty dollars that came from a bereaved mother and father as a memorial to their little son who had died in Rev. E. R. O. Agricola's

church at Baltic, Ohio, we were able to put in spigots for the patients to take water and also to construct a place for them to bathe and wash their clothes with running water."

Indian Girls Who Like to Go to School. Miss Schaeffer in our Raipur School has that kind and their liking for school is partly due to the fine pioneer work of our own missionaries in developing new curricula for our own and even government schools in the Central Provinces. Miss Schaeffer writes: "And now we will soon be finishing our first year of trial with the new curriculum. We have worked according to it in both the compound primary school and the one in Tatia-para. Of course it is far too early to be saying anything about permanent results. But there is no question about it, it has put life into our school work. The children are keen on their work. If you ask a question in class now, you don't have rows of stolid faces gazing at you dumbly—they vie with each other to answer. In the first class they have done a great deal of handwork, and I do love to have them run up to me after school to show me what they have made. Of course their pictures frequently need a fair amount of explanation, but I can see a great improvement in their ability to use scissors and crayons, etc., during this year. The biggest change, however, is in their reading. These little things in the first class are reading better now than third class children used to. And best of all, they like it."

Baptisms in Honduras. On April 20 Rev. H. N. Auler wrote as follows about baptismal services at various stations of our Honduras field. "Brother Andres, of Yoro, writes that five people are to be baptized there on Good Friday and on Tuesday night I baptized eight adults and two children. Of the eight adults five were young men. Next Monday we plan to baptize two adults in La Pita, twelve miles from here. Will take a truck load of believers from here for that service in the open air."

Anxious Times in Pinalejo. Mrs. Herscher wrote from Honduras on April 1, "Either bandits or revolutionists are in hiding nearby, for the government has sent soldiers to patrol Pinalejo at night. Several residents here are suspected of sending the group in hiding food and supplies. Should

this group attack the town, no doubt one of the first things it would do would be to rob our reserve food supply. So we have now placed a box of staples in hiding to meet just such an emergency."

Good News From Puerto Cortez, Honduras. Miss Elise Goepfarth sends two interesting items on the work in Puerto Cortez, the port city for San Pedro Sula.

"About twelve of the adults have entered the baptism class in Puerto Cortez; of the twelve I doubt if more than three will be sufficiently grown spiritually to be baptized after the first period of instruction; but it shows a good spirit and a desire. You see they have so little foundation as yet; but I'm sure that their earnestness will be rewarded, and that they will learn that which our Heavenly Father has in store for them."

"You'll be interested to know that our Puerto Cortez Sunday School, duly organized on January 6, is coming along nicely. The first Sunday there were 58 in attendance, the second Sunday 70, the third 68, and yesterday 50. (It rained and was so cold last night that the little folks were missing.) Sunday School is at 6.00 P. M. "church" at 7.00 P. M. Queer hours, aren't they, but it's due to our respective train arrivals."

Using the Last Straw

Quotation from letter of Rev. G. W. Schroer

"Miss Matsumura, in connection with the chemists of the Prefectural Offices here in Morioka, found that the rice straw of last season has a rather high food value because the rice did not head and the food value is still in the straw. They also found that mulberry leaves have a high food value. At one of the mothers' meetings we baked some bread which contained one-third of rice straw powder and two-thirds regular wheat flour, showing the mothers how to use the last straw, if it comes to that. See enclosed package which contains a mixture of mulberry leaves and

rice straw flour out of which the bread was made.

"This may not seem like direct Evangelism, but it is part of our task in bringing the Gospel of Jesus Christ to these hungry people. Even Christ fed the hungry, why should not we? Missionaries are often compelled to do things and perform such tasks for which they have no training, but we have learned that we must use what we have to the best of our ability. No one ever saw a quitter win or a winner quit! Many are the ways of breaking the Bread of Life to those with whom we come in daily contact."

"I have got beyond the bounds of the Reformed Church vicinity, but I still like to keep in touch through the OUTLOOK."

MRS. CYRUS HOOVER, Markleysburg, Pa.

Men and Missions

JOHN M. G. DARMS, EDITOR

Summer Contacts

Never as much as in the summer time do men associate with one another out in the open in vacation tours, in athletics, in golf, in travel. Men meet men in summer in a greater spirit of comradeship. They get very close to one another, and exchange intimacies.

Why not use these opportunities of closer fellowship to contact their minds and make an appeal for the cause of Christian Missions? What a splendid chance to be a missionary for Christ in talking about Schweitzer in Africa, Grenfell in Labrador, Kagawa in Japan, Chen in China, Higginbottom and Jones in India, Schneder in Japan, Mrs. Hoy in China and the heroic work they are doing! Why not make the work of our Church and its missionary leaders and workers a subject of conversation? Why not talk about our new missionary enterprise in our united Church? Why not cite some notes you have read in our Church papers and THE OUTLOOK OF MISSIONS concerning the results now being achieved in our country and in foreign lands in missionary work?

Try this, brother, this summer and win your companions to the great cause of Christ, and your friendships, made in the open, will bring out into the open many splendid qualities and activities of your associates-in-play and in travel, and you will have a rich harvest following your summer sowing. And, incidentally, before you forget it, send some of your cash to the treasurers of our Mission Boards, who will be

able to keep the work going when so many others forget the constant needs of the Lord's work.

At the Crossroads

It has become very common to say that Christian Missions are at the crossroads and almost apologetically the sponsors of Missions make their defense.

However, would it not be more in line with the true facts to say that *Christian men* are at the crossroads? It seems as if many men, who otherwise are loyal to Christ and the Church, are wavering in their support of Missions and have lost some of their enthusiasm in this international Christian enterprise. What if the Apostles, the early Christians and Reformers, the Pietists, the men of the Laymen's Missionary Movement had exhibited such a weakness and decline?

Certainly, if this world in which men live and move and have their being is to be lifted to higher moral and spiritual levels, it can only be done through the Gospel of the uplifting Christ. Can Christ not depend upon the men of our day to do His will and to preserve and plant our precious Christian traditions? Is there anywhere in our country or in the world any one life that does not need this Gospel of love and redemption?

Instead of halting at the crossroads, let us men march forward under the command of the eternal Christ and the direction of our great missionary secretaries and leaders, and give ourselves wholeheartedly with words, work, and money to the support of the greatest enterprise of making Christ known and loved and obeyed in all the world.

The Chinese Farmer Speaks to You

THEOPHILUS HILGEMANN

I AM only an average Chinese in the interior of China.

I am a farmer. Eighty per cent of our people are rural.

My five-acre farm is the sole means of support for my large family and aged parents.

My wife and children work hard with me in the fields.

My income is about \$150.00 a year, Chinese currency, or about \$50.00 a year, U. S. currency. Sometimes I work on a nearby auto-

mobile road for ten cents a day and my food. Very few of us have ever seen an automobile.

I live in an earthen house with dirt floor and grass roof. We sleep on hard board beds. For warmth we build a fire in the middle of the floor.

I find it hard to make ends meet. In winter we eat two meals a day, just rice and a bit of peppers or sour cabbage. Once a week we have a little pork or chicken.

In famine years we have hard times indeed. When it comes to the worst we all go out and beg. Sometimes we have to sell one or more of our children.

I am taxed heavily. My brother farmers in Szechuan have been forced to pay their taxes as far ahead as nineteen hundred and seventy-four.

I find it very hard to borrow any money, and if I do get a loan I have to pay from 30% to 50% a month or 360 to 600% a year. If I happen to have a little nest egg of my own, a large relationship comes to live on me.

My health is not very good. I am almost constantly exposed to trachoma, malaria, tuberculosis, intestinal diseases, and the social diseases. I age rapidly, appearing to be thirty-five when I am only twenty-five. I shall be as old at 60 as you are at 85.

I cannot read or write, but some of my boys are learning. My daughters will have to do without schooling.

I have no amusements except gambling, and a large number of us smoke opium.

I know practically nothing about hospitals and the prevention of diseases. But I have heard about vaccination for smallpox.

I know nothing of modern science or modern conveniences.

I have no satisfying religion:

Ancestor worship makes me look to the past instead of the future. It gives women a low position.

Buddhism only tells me to extinguish my desires.

Confucianism only gives me rules for proper external behavior.

Taoism is a mass of superstitions.

Demon worship makes me afraid to experiment with or develop nature.

A gloom of fatalism has settled over me.

I scarcely trust my fellow man, nor does he trust me. We can't do anything cooperative.

But I have heard of your unusual religion. I have heard that your Savior is willing to live in men's hearts. Your Christ is too good to be true. I should like to be convinced.

I want you to show me the really full satisfying life.

The New Mission Study Books

THE books to be used in mission study classes throughout the denominations next fall and winter hold much of interest and educational value for those who will use them. Foreign Mission study will be on the theme, "Latin America". For the Evangelical and Reformed Church this will provide opportunity for special study of the Mission in Honduras. The study in Home Missions has as its theme, "Pioneering Today in Home Missions".

"That Other America" by John A. Mackay is the adult study book in Foreign Missions. Dr. Mackay is one of the foremost interpreters of Latin American life and thought. As a teacher and mission executive in South American countries and in Mexico, he has a background of varied experience from which to write. In his book he presents freshly and vividly the great social changes in the midst of which Protestantism is developing, showing the task and opportunities of the churches.

Women's groups will find in the book, "Women Under the Southern Cross" by Margaret Ross Miller, a survey of conditions in South America showing the important contribution of Protestant missions to the life of women and the outlook for the future. "Seed Sowing in Honduras" by Edith M. Melick, a

publication of the Eden Publishing House, gives a picture of the work being done by our own mission in that Central American republic.

"Latin American Backgrounds" by Winifred Hulbert is intended to serve not only as a young people's study book but also as a source book for adult study as well. The history, educational development, economic life, social movements and religious situations of such widely contrasting nations as Mexico and Argentina, Honduras and Brazil are presented in concise and readable form.

A charming reading book, "Lupita", has been written by Alberto Rembao, until recently director of the International College in Guadalajara and now editor of "La Nueva Democracia", the Protestant weekly journal for Latin America published in New York. It is a novel of youth in Mexico which mature-minded young people and adults will find absorbing. Intermediates will enjoy "The Flying Boat" by Robert Norris McLean, a fascinating and first-class mystery story, the plot of which carries the reader back and forth between Old Mexico, Arizona and California. A picture of Christian missionary service among the Mexican people both in

(Continued on Page 190)

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

The Power of Faith

A true record written by Toyohiko Kagawa, Japan's great evangelist, for the Japanese Woman's Magazine, "The House-wife's Friend"

IN south Japan, near the town of Tosa, there lived a man, his wife and two sons. Into their home had come the demon, Drunkenness; as a consequence there was no place for love; unhappiness and quarreling prevailed.

At the age of fifty, the husband, weakened by alcohol, succumbed to a stroke, leaving his wife, Asaoka Shimo, to care for the two young sons. Two years later, the elder son, Asakitchi, ran away from his dismal home and a few years later the younger boy, Masaji, also fled, but not before he had gotten himself into trouble by stealing from the neighbors. His mother tried to make restitution by selling all that she could and giving the money to replace as far as possible the stolen goods.

Asaoka Shimo thus thoroughly impoverished, widowed, and deserted by her sons, was left with her heart-breaking memories. Eventually she became so distracted that the villagers confined her in a hut, from which she later escaped. Searching for her during four anxious days, the villagers finally discovered her at the base of a waterfall into which she had fallen and from which they rescued her in a desperate condition.

Now in the neighboring village there was an earnest Christian carpenter, who, having heard of the pitiful case, determined to save the poor woman. Although he was a poor man, and worked hard all day, he spent every leisure moment in visiting Asaoka Shimo, and in teaching her about the saving power of Christ. He improved his message with good works, and made repairs to her house which was in a tumble-down condition. How could this zeal and love fail to win the lonely and unhappy soul? At the age of sixty-one, she became a believer in Christ, and with her belief came the powerful urge to save her sons, although she did not know where they were. As she prayed and thought, it seemed to her that the lack of love in her heart had been the cause of her husband's drinking and of the erring ways of her son.

She decided to hunt for her children and applied to police headquarters to try to trace them. Longing for them and praying for them, she was overwhelmed one day to receive a letter from her eldest son who said he was living comfortably in Tokyo. He was married and had a child, and he requested her to visit him. Although this set her mind at ease about Asakitchi, who had been away thirteen years, she still worried about her younger son who had left home in disgrace.

One day she heard from her kind friend, the carpenter, that Masaji had robbed a house and had been committed to the Nagasaki prison for ten years. Through this trial, the old woman's great faith sustained her and she determined at once to go to Nagasaki to visit her son and to beg his pardon for her lack of love which she felt was the cause of his downfall. In addition she wished to pass on to him the comfort of her faith.

With a gift of 60 yen from the carpenter, for her travels, she set out for Nagasaki and eventually was able once more to see her son and to tell him her message. He received it coldly but this did not daunt her. As she was allowed to see him for only thirty minutes once a month, she arranged to stay on in Nagasaki, earning her living by doing menial tasks about the boarding house where she had taken lodging. The remainder of the money from the carpenter was laid by to help Masaji when he should be released.

Once a month she went to the prison and with earnestness and longing, taught her son about Christ. In the meantime she worked terribly hard. In the course of events, the mistress of the lodging house, who had been kind to her, died, and those who then took charge, abused the old woman. She therefore left and took a mean room near the prison, earning her living by selling vegetables on the street.

Gradually the son's heart began to be touched by his mother's great faith. She was now sixty-eight years old and worn with heavy

labor, but her heart was joyful over the change that was appearing in her boy. About this time Kagawa came to Nagasaki for evangelistic meetings. The old woman had a chance to meet him, and told him her story. She was worried about the time when Masaji would come out of prison, and as a new-born babe in the faith, be obliged to face a hostile world. She feared that he might be persuaded to return to his old bad ways. Toyohiko Kagawa helped her to understand that faith in God would save her son from any such danger and urged her to do her best to strengthen that faith.

After this she became more zealous than ever, rising especially early to pray each day before the prison, and bringing her son a Bible, a hymn book, and Christian literature which she herself always read first to make sure it was just the right message for him. In time, he was a completely changed man, and rejoiced in his Christian belief.

In the midst of this joy, came a telegram saying that the eldest son, who now had two children, was very ill. The mother at once left for Tokyo, only to find that while the son's wife was somewhat ailing, he himself was perfectly well. His aim had been to separate his mother from the younger son who, he felt, was a disgrace to the family. She now realized that her elder son and his family needed Christianity too, and with her usual earnestness began to teach them. As money was scarce in the household, she did

her share by making thongs for wooden shoes. Working hard all day, she nevertheless got up every morning at dawn and went to the park to pray for her children.

Soon she noticed many tramps who were accustomed to spend the night in the park. Extending her prayers in their behalf, she received at first only scoffs and mockery, but gradually her simplicity and gentleness won them and they greeted her joyfully as a mother, and were willing to listen to her talk about Christianity.

Always looking forward to the time when her younger son would be released from prison, she took exercises to strengthen her body, joining with the children in the school-yard as they took their morning calisthenics.

In January of this year she went to Nagasaki again. Her elder son and his family were won over to the Christian faith; with her heart full of happiness, she was able to go to her Masaji again. In December of this year he will be released, and he and his mother are planning to return to Tosa, where they will again take up farming and where all their leisure may be spent in leading their fellow villagers to Christ. They cannot help but share the light and peace which turned their sorrow into joy.

"I can do all things in Him that strengtheneth me."

A free translation made by Mrs. Alfred Ankeney after hearing the article read in Japanese.

Some Interesting Statistics

YEAR before last, there were enrolled on the Life and Memorial Membership rolls of our General Synodical Society 78 names. The General Secretary, Miss Klumb, at that time challenged the group to strive for 100 new memberships this last year of the Triennium. To the delight of everyone, the year's report showed we had 129—29 over the top. The present status of the department is 1147 Life Members and 1020 Members in Memoriam.

* * *

The Thank Offering Secretary, also, came with an encouraging report. The increase for this year was \$1,794.98. Although some of this is due to money released by closed banks, nevertheless there is an increase in local gifts and we are on the upward climb again, out of the pit of decrease into which we sank the first year of the Triennium.

* * *

Last year, 32 more societies and 15 more guilds circulated the Stewardship Reading Packet; and 32 more societies and 39 more guilds, the Christian Citizenship Reading Packet.

* * *

Votes of gratification at the help which last fall's Workers' Conferences had been to local groups everywhere were heard on all sides when fall educational meetings were discussed. Mrs. Edwin W. Lentz in her report to the Triennial Convention called attention to the fact that these itineraries on the part of General Synodical Representatives last fall, although they were far more extensive than in previous years, had been entirely financed by the contributions from Classical Societies.

* * *

Reports of the Triennial Convention held at Greensburg will appear in the July-August issue.



ONE SECTION OF THE ROUND-THE-WORLD CIRCLE OF PRAYER CHRISTIANS OF SHENCHOW, CHINA, ASSEMBLE FOR PRAYER ON MARCH 8. MISS HELEN BROWN, AT EXTREME RIGHT; MRS. SNYDER NEAR CENTER; MRS. J. FRANK BUCHER TO THE LEFT

The World Day of Prayer in Shenchow

MISS RUTH LIU of the East Gate Mission led a very impressive service in observance of the World Day of Prayer, held jointly by the women of the Evangelical Church or West Gate Mission, and the Reformed Church, or East Gate Mission, of Shenchow, Hunan, China. Miss Margaret Dwan, a teacher in Chen Teh Girls' School, accompanied by Miss Helen Brown (of the same school) sang the very beautiful old hymn, "Immortal Love". Mrs. Grace W. Snyder, also of the Reformed Church, delivered the address using the suggested theme, "Bear Ye One Another's Burdens".

Mrs. Snyder's introductory remarks centered about the reference in Romans, "No man liveth unto himself" and showed how children are dependent upon their parents; how each of us is dependent upon another for mental and spiritual growth; how nation is dependent upon nation for progress. Developing her theme further, she said, "Science

makes us live together, but cannot teach how to live together; Religion must be our guide through the love of God and the love of man in the following of Christ who saved men by giving them a way to save themselves. He alone teaches us to live together by taking His yoke; loving one another; doing His Will". Concluding, she said, "Through love, understanding, and sympathy, may we bear another's burdens and Christ must give us the reality and the strength or we faint".

About seventy women attended the service and the offering, \$6.30, was sent to the Hunan Bible Institute at Changsha. This Institute, which a number of our Bible Women have attended, is in such desperate need of funds that the threat of closing is hanging over them. The women voted that the money be sent there. After the service a picture of the group was taken.

HELEN BROWN.

"I wish we could get all our women to read it. If they did, we would have no trouble raising our budget for all the boards of the Church when we read of their needs."

MRS. H. U. HARTZELL, Orangeville, Ill.

Teaching, Preaching and Healing

RECENTLY the China Mission Education Committee reported that 70 per cent of the budget was spent for Education and 30 per cent for Healing and Preaching. Some have felt this is out of proportion, but others have asked just what "proportion" means in this case.

The following paragraphs from Grace Walborn Snyder are most helpful in the evaluation of this report:

There have been three definite and separate periods of trying to Christianize China: one, the Nestorian Period; two, the Franciscan-Jesuit Period; and the present, Morrison-Eastward Period. One failed because of separation and isolation and a lowered intellectualism of the missionaries, along with antagonistic persecutions. One failed because it attached itself to the ruling class, and the ruling class was driven from power and influence. And the after 1927 re-constructionists saw a threat to the later period in an almost Medusian menace—not enough mass influence, not enough scholarly leadership, not enough native leadership activity, not enough Christ-likeness in Christianity. The responsibility is Herculean.

Whether it is fortunate or unfortunate, it is true that the missionary task has been departmented—Evangelistic, Medical, and Educational. But medical work has never anywhere, anytime been confined merely to healing; and missionary evangelistic work couldn't ever be confined entirely to preaching; and missionary education wasn't ever and can't possibly be confined, conscribed and described only by teaching. And Jesus did come, teaching, healing and preaching . . . and unto similar callings are we who come after Him called.

I am a teacher, although I often preach, and I sometimes heal. I am involved in a girls' educational venture where girls are not preferred, and where education for girls is not popular, even when it means education only through the ninth grade. I find—

1. The very reason for Missions is to teach that Christ came to save souls; to demonstrate that every human soul has value. In this land, attention to teaching girls is raising them into a level of human value, where by and by it may be learned that there is as much reason for saving them when

they are babies as there is for saving the male infants.

2. Institutions are certainly an abomination unto free action, but there is a remarkably able method in the program of soul winning now, which method emphasizes "key men." A school is a way of collecting "hoped-to-be" key folk, and although it seems to be expensive, still one wonders if it isn't far more economical than more years of far greater scattered effort put into much less provable situations.

Looking over the school's schedule-program to see how it fulfills its share of responsibilities in Evangelization, Health, and Education, I find these things:

Direct Evangelism:

1. Bible Classes: Every class in school has week-day Bible classes; 6 grades have full attendance; 2 grades have 80 per cent attendance.
2. Morning chapel and evening prayers in the dormitory with full dormitory attendance.
3. Sunday school, at the church with large general attendance of students. Church service attendance.
4. Students' Christian Association held every Sunday night.
5. Prayer meeting attendance by boarding students.

Indirect Evangelism

Breaking down superstitions: They learn in school that

1. The air is not filled with thousands of dart-pointing demons who'll get you if you don't put a spirit-wall in front of your house.
2. Stone or wood or clay images can't smell incense or hear bells or sounds; they are just stone or wood or clay.
3. Ancestors don't return to destroy individuals who have not worshiped their family tablets, nor destroy families who have not impoverished themselves by extensive burial, ancestor rites.
4. Sickness isn't caused by dead persons' spite.
5. Floods aren't caused by dragons working to mountain tops as baby lizards, and rushing dragon-mad to seas and

oceans through land-destroying creeks and rivers.

6. Fevers aren't caused by little devils that you can catch in a can or let out of the skin by knives and needles.
7. Babies don't die because they were other babies' spirits born into the wrong family at the wrong time.
8. The Moon Woman won't cut your ears off if you point to the moon.
9. The person who wasn't born in your family isn't much different from you; the person who doesn't speak your town's dialect isn't always an evil outsider; and the person of another complexion isn't a demon.
10. Women's feet aren't bits of gelatinous substance which can be bound into uselessness so they resemble the beauty of a fox's feet.

And there are so many others of these that they can't be mentioned now. Actually, nearly 90 per cent of the whole school program goes into this part of teaching, on which Direct Evangelism used to spend about 60 per cent of its time and budget.

Service and Sacrifice:

1. In Lower Primary School, one-sixth of the study schedule is arranged for teaching these attitudes; in the Higher Primary School, one-fourth of the school schedule is directed toward these attitudes; in the Junior Middle School, nearly one-half of the school schedule is directly concerned with these attitudes.
2. Besides these ratios, the very fact of mingling socially in school with Christian teacher-supervision forces daily practice of the necessity of individual sacrifice and service. Supervising the development of this attitude brings more general discipline cases than any other work of the school.
3. To know a thing is to do it, *and to BE it*. Now, this is a point which is extremely hard. And I remember so many times trying to settle some native Christian affair that seemed unjust and non-Christian to me, and running into situations where Bible verses were quoted freely, fully, vociferously and prolongedly.

In our Bible Class last week, the lesson was about Courage—Moral Courage. I asked the girls to give some specific illustration of

courage. And one girl answered, "If someone quarrels with you and you don't defend yourself, you have no courage. . . ." Now, I reckon that that is a very normal definition for young people. And it is a very normal definition for older people in this land. Last Sunday in Sunday school class, we were paying particular attention to II Peter 1: 5-8. I had to reminisce about the fight some of our girls got into the Sunday afternoon that our class had studied Gal. V. We all agree, now, that it is exceedingly difficult not to revile against those who revile against you, because, generally speaking, people will think you are a coward if you don't say something. So, the girls are trying to get another principle to think about in their growing into Higher Being.

This week our week-day Bible Lesson was about Christ's Magnanimity. And the emphasis verse was Luke 23:84. We studied Christ's reaction to his betrayal, and His reaction to those who were crucifying Him. And again we talked about not reviling against those who reviled against you, and not cursing those who cursed you, and about "turning the other cheek." The girls said, "It can't be done. No one is Christian enough to do that." Then they tried to think of some living examples. Then we mentioned the Confucian Ethic of the Superior Man, who does not return anger for anger, and who does not revile when reviled against. The girls know that the Superior Man refrains from such petty actions because they are beneath his dignity; and because a man of learning knows that anger and revilings are emotions that boomerang back to the person's own harm. So a Confucian "Superior Man" simply refrains, and restrains, like Pontius Pilate washing his hands of things that were not his affairs. But such restraint requires some control, and is a real step upward.

Mrs. Snyder shows, also, how the school has a share in the "healing" by devoting a definite portion of the time to health education, physical exercise and body building. Not only is there direct teaching along this line but especially those who live in the dormitory have their attention called to air, light, general sanitation, cleanliness in place and person, and food preparation.

"There isn't any place for 'teaching just for teaching.' Persons are bodies, minds *and* souls. The difference is that you do some

things before they happen to keep them from happening, or you do some things after they happen to prevent the consequences of what might happen. Christ came that all men might have life, and might have it more abundantly . . . and He came teaching,

healing and preaching. Most of all, he came praying . . . and He had the power of the Holy Spirit. He preached to the multitudes, and He healed the groups, but His Way needed to go on, and He made Him a *school* of twelve disciples."

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

East Pennsylvania Classis—Mrs. Jacob A. Fraunfelder, 141 S. Broad St., Nazareth, Pa.

Miss Adelaide Gariss, 200 Broad St., Stroudsburg, Pa.

Mrs. Lizzie Hess, 316 E. Union St., Bethlehem, Pa.

Lebanon Classis—Miss Emma M. Bachman, Schaefferstown, Pa.

West Susquehanna Classis—Mrs. Dorothy D. McCormick, Hublersburg, Pa.

Wyoming Classis—Miss Alice G. Appleman, Danville, Pa.

Mrs. Heber T. Dickerman, 6th and Elm Sts., Watsonstown, Pa.

Mrs. E. Franklin Faust, 50 Madison Ave., West Hazleton, Pa.

NORTHWEST SYNOD

Milwaukee Classis—Miss Flora Buss, 566 N. 67th St., Wauwatosa, Wis.

Miss Victoria Voland, 2442 N. 73rd St., Wauwatosa, Wis.

OHIO SYNOD

Northwest Ohio Classis—Mrs. August Marie Zink, Fremont, Ohio.

Southwest Ohio Classis—Marietta Drayer, 336 Oak St., Dayton, Ohio.

PITTSBURGH SYNOD

Allegheny Classis—Mrs. M. G. Schucker,

1306 Lancaster Ave., Swissvale, Pa.

St. Paul's Classis—Mrs. Paul Buchanan, 14 N. Walnut St., Sharpsville, Pa.

West New York Classis—Miss Gertrude C. Vogel, Main St., Ebenezer, N. Y.

POTOMAC SYNOD

Gettysburg Classis—Mrs. Nicholas D. Bechtel, R. D. No. 2, Hanover, Pa.

Mrs. Catherine M. Hartman, 323 E. King St., Littlestown, Pa.

Zion's Classis—Mrs. Ernest W. Brindle, Arendtsville, Pa.

Mrs. Frank F. Frey, 37 N. Tremont St., York, Pa.

Miss Sarah Gebhard, 264 E. Broadway, Red Lion, Pa.

Mrs. Sara Ellen Hartzell, Arendtsville, Pa.
Miss Grace Weisz, 923 W. Market St., York, Pa.

MEMBERS IN MEMORIAM

PITTSBURGH SYNOD

St. Paul's Classis—Rev. Henry Harbaugh Wiant, Chaplain Western Penitentiary, Pittsburgh, Pa.

West New York Classis—Mrs. Louisa Thielke, 970 Walden Ave., Buffalo, N. Y.

POTOMAC SYNOD

Mercersburg Classis—Mrs. Mary Frances Sipe Spangler, Mercersburg, Pa.

Zion Classis—Mrs. Dora Neiman Craley, Red Lion, Pa.

Reading Course Honors

RANKING first among Woman's Missionary Society readers is Mrs. Gertrude Phillips, of Ebenezer, N. Y., West New York Classis, with 504½ units; second, Mrs. S. S. Fleagle, Waynesboro, Pa., Mercersburg Classis, with 469 units; third, Mrs. W. M. Kasserman, Canton, Ohio, East Ohio Classis, 425 units.

Miss Helen Lecrone, Waynesboro, Pa., ranks highest among Guild readers with 331½ units; Miss Charlotte Kroll, Zoar Church, Buffalo, N. Y., West New York Classis, second with 313½ units; Miss Carolyn Wirth, Lowell Church, Canton, Ohio, third, with 300 units.

Heartiest congratulations to these readers on the new avenues of information and inspiration which have been opened to them through their journeys in the land of books.

There were awarded during the past Triennium 4,924 diplomas and 6,527 seals, as against 3,308 diplomas and 6,010 seals during the previous Triennium.

A total of 2,273 readers were reported this year—1,591 from societies and 682 from guilds. The total number of units to the credit of society and guild readers for the Triennium, 1932-1935, was 604,603 units.

Children to the number of 1,142 participated in the Reading Course for Boys and

Girls. Some of these were in the church schools as well as in the Mission Bands.

A number of societies reported men among the list of their readers. Two societies—Salem, Buffalo, and Ebenezer, N. Y.—report not only 100 per cent of their members participating in the Reading Course, but also 100 per cent receiving diplomas within the three years of the Course. In the Ebenezer society there were 5 men and 4 women not members among those who earned diplomas.

Quiz

1. *In what way is the educational work of our China Mission linked closely with the evangelistic?*
2. *Tell briefly the story of how a Japanese mother won her sons to Christianity.*
3. *What is the net increase in membership of the W. M. S. for this year? How many societies are there now?*
4. *What is the gain in Guild membership? How many Guilds are now enrolled?*
5. *Who ranked highest among society and guild readers?*
6. *What is the total number of Reading Course units to the credit of all readers for the Triennium?*
7. *The increase in Thank Offering for the year was.....*
8. *.....Life and Memorial Memberships were received this year.*

(Continued from Page 183)

Mexico and in the United States is a closely-connected part of the story.

Adult classes studying Home Missions will use the book, "Toward a Christian America", by Hermann N. Morse. The author, an outstanding leader in Home Mission circles, has written the most significant book issued in many years for the purpose of describing to the general church public just what the home mission work of the churches has come to be and of providing a basis for the study of its future program. Dr. Morse is the author of "Home Missions Today and Tomorrow", a review and forecast which will be an excellent source book for the study of his latest book.

The young people's Home Mission study is correlated this year with the United Youth program, "Christian Youth Building a New World". Frank W. Herriott's book, "Christian Youth in Action", not only presents in new light the field of service which is that of Home Missions but gives numerous reports of the work actually being done by representative young people's groups in helping to build a more Christian America.

CHARLES M. LE GALLEY.

Literature Chat

CARRIE M. KERSCHNER

IT is most heartening to learn that women and girls are reading this Chat for it gives the editors of THE OUTLOOK OF MISSIONS the assurance that subscribers are also readers and, in most cases, vice versa.

Returns on Report Blanks mirror a busy winter in our groups. Sales at Depositories, while considerably less for the Triennium, show an increase this year. Packets, Calendars, books and costumes have been used extensively. "Believe it or not", to more than a half dozen groups word to this effect had to be sent, "We regret that there are no more Prayer Calendars; the supply is entirely exhausted". This augurs well for next year's Calendars which will be quite as handsome as were those of 1935. Another member of our illustrious Schneder missionary family, Mrs. Alfred Ankeney, of Sendai, Japan, will design the cover page and the theme will be "Strengthened to Serve". Yes, some groups have already placed their order.

Reports also indicate that our women, girls and leaders of children believe the truth of the Chinese maxim, "Laziness never filled a rice bowl". How busy all seem to have been! Many worthwhile things need to be done continually so here's to a busy summer season! And when in August the meetings of the Executive and Program Committees will be held all groups will want to have Program Packets in hand. Woman's Missionary Society Program Packets will again sell for 75c while those for Girls' Missionary Guilds will be 40c and for Mission Bands 50c. It always pleases when payment accompanies orders—8c for carrying charges is a help.

We shall have time during the coming two months and as we plan our Fall and Winter work to criticise the activities of the year just closed. While criticisms may not lead us, they should suggest changes and points for "strengthening our organizations" as we go another step forward. Ways and means will, undoubtedly, be advocated in Departmental Plan of Work letters. Let us receive these with open hearts and minds. Let us be women and girls who act; let us be courageous enough to take risks, costs and spend money as well as time in experiments doing the best we know how, improving wherever possible. May we be willing to know how

and want to do things. "In this country the doors are all open to initiators who have the courage to work and strive to win". Be an initiator!

Initiate immediately the purchase and reading of the Stewardship and Christian Citizenship Packets. The former is issued jointly with the Evangelical Women's Union. Both contain fine material all of which should be most helpful. 15c each.

The adult books for Summer Conference delegates are ready. Why not order and read them now? "Women Under the Southern Cross", 50c, or "That Other America", 60c, are the books suggested for the foreign-Latin America-study. "Toward a Christian America", 60c, is the title of this significant book on Home Missions. All of these books, too, are on the Reading Course, listed at two units. The book for Intermediates is "The Flying Boat", 60c, and its author knows his subject—Mexico—intimately. A woman said of it, "It's the most intensely interesting thing I've read in a long time".

The publishers of "A Daughter of the Samurai" have informed us that the price of this book will be raised but they have reserved a sufficient number for us at \$1.00 until our new catalog is issued. If any have failed to get copies of the book, order now for with the issuing of the next catalog, September 1st, the price will be \$2.50.

"One Year of Repeal" should be in every Christian home. It should interest the entire family; read in a short time, two units earned, and price 10c are all features that attract. The same can be said for "A New Venture of Faith", the thrilling story of our united Church, 10c.

We'll be looking for delegates from every missionary group at the Missionary Conferences and at Shadyside, Tiffin and Dunkirk. Invaluable help will be there for the taking. Initiate ways and means to be there yourself or help to furnish a scholarship for some one to go in your stead.

"I Am a Christian", 25c, and "The Way of Christ", \$1.25, are delightfully helpful books. If you desire other suggestions for your summer reading consult the Chat in the July OUTLOOK OF MISSIONS.

Societies residing in the area of the Eastern Depository order from Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order

from Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

The following societies helped to increase the number of Woman's Missionary Societies from 752 to 762 and the membership from 20,274 to 20,344, a net gain of 70 for this year: The Eastern Synod, Lancaster Classis, Maytown, Mrs. Ray Fryberger, Maytown, Pa., President, organized April 15, 1935; same Classis, Marietta, Pa., Mrs. John Goodling, Marietta, Pa., President, organized April 2, 1935, Wyoming Classis, Berwick, Pa., Mrs. Silas McHenry, 237 East Third St., Berwick, Penna., President, organized April 16, 1935; Tohickon Classis, St. Andrew's Church, Perkasio, Pa., Mrs. Curwen A. Weisel, Perkasio, Pa., R. 2, President, organized March 27th; Ohio Synod, Delaware, Ohio, Ruth Decker, 103 W. Central Ave., Delaware, Ohio, President, organized April 9th, 1935. We welcome these presidents to the list of 762 and pray that their term of office may be fruitful in His service.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Dear Guild Girls:

How proud I am of the splendid reports you sent for 1934-1935! They indicate that most of you have been very busy serving others. The entire list of services rendered during this past year is too long to give here but I thought you would be interested in some of the activities. Here they are: sent Sunday School leaflets to China and Japan; gave party for Guilds outside of city; sent daily Bible reading booklets to Y. W. C. A. at Miyagi College, Sendai, Japan; acted as "big sisters" to girls in confirmation class; made bandages for lepers; held service at local Negro mission; served supper to an inter-racial group; canned fruit for the Salvation Army; made the counsellor a Life Member of Woman's Missionary Society of General Synod; gave money for a day nursery in Japan; helped with Mission Band and Vacation Church School; made booklets for invalids in hospital; made "cuddle toys" for children in hospital; entertained consistory members and their wives; etc.; etc.

I am certain that you had a grand time doing all these fine things and that you are planning to do much more during this next year.

You will be delighted to know that we had a gain of 146 members in the Guilds and have a total membership of 6,056. The budget was paid in full; the Thank Offering was fine and the special gifts were good. We are looking forward to 1935-1936 as a record-breaking year. With the following new Guilds we have the highest number of Guilds in the history of the organization, 439:

EASTERN SYNOD—

Neff's Church, Unionville, Pa. Organized by Mrs. Claude Keiser with 9 charter members. President, Miss Wiela I. Moyer, Orefield, Pa.

Christ Memorial Church, West Hazleton, Pa. Organized by Mrs. G. Marvin Krapf and Miss Eva Daubert with 12 charter members. President, Miss Margaret Berger, 31 Oak Street, West Hazleton, Pa.

Trinity Church, Turbotville, Pa. Organized by Mrs. Chas. Rovenolt with 6 charter members. President, Miss Dorothy Ellis, Turbotville, Pa.

MID-WEST SYNOD—

Grace Church, Chicago, Illinois. Organized by Mrs. E. Fledderjohn with 9 charter members. President, Miss Nora Jane McGrath, 3521 W. Jackson Blvd., Chicago, Illinois.

Calvary Community Church, Maywood, Illinois. Organized by Mrs. A. Soberg with 5 charter members. President, Miss Marie Gee, 1034 S. 22nd Street, Bellwood, Illinois.

Trinity Church, Lone Tree, Iowa. Organized by Mrs. E. E. Axthelm with 12 charter members. President, Miss Grace Richey, Lone Tree, Iowa.

OHIO SYNOD—

First Church, Fremont, Ohio. Organized by Rev. and Mrs. L. G. Fritz with 12 charter members. President, Vernell Cochran, Route No. 2, Fremont, Ohio.

Grace Church, Detroit, Mich. Organized by Mrs. C. A. Albright and Mrs. Wm. Lewis with 10 charter members.

First Church, Wooster, Ohio. Organized by Mrs. J. E. Youngen with 12 charter members. President, Miss Jean Weimer, 516 College Avenue, Wooster, Ohio.

Cordially yours,

RUTH HEINMILLER.

Mission Band

Dear Mission Band Leaders:

As you are outlining your program for the year in Mission Band perhaps you are looking for suggestions and you are wondering what other Bands do that you might do. From the annual reports I have gleaned the following activities which may give you an idea.

1. A Thank Offering service with an appropriate play was given at a joint session of all the children's departments of the church school.

2. An open meeting was held for parents, members of the Woman's Missionary Society and Girls' Missionary Guild when the work of the Mission Band was explained.

3. Panel posters and window transparencies were made and shared with the children's departments of the church school.

4. Reading Course books were shared with children in the church school who did not attend Mission Band.

5. Mission Band children sponsored a service when stereopticon pictures were shown and curios exhibited.

6. Mission Band children invited missionaries to speak and then shared them with all the children in the church.

7. Held a World Day of Prayer service for children including a prayer period, a story hour and an offering for the Indian children.

The list is much longer but these few things may furnish suggestions as to things the children can do this year.

You will be interested to know that 9,498 children are reported through the Mission Band reports as receiving missionary education. Some of these are in groups which are not distinctly Mission Bands but they have programs which are so arranged that effective missionary instruction is included. Offerings are sent for the projects supported by the Mission Band department.

We are anticipating a great year during 1935-1936 when we shall study "Mexico" and "Mexicans in the United States".

Cordially yours,

RUTH HEINMILLER.

"I always enjoy reading THE OUTLOOK OF MISSIONS."

MISS MARGARET LUFU, Hill City, Minn.

Worship Service for the Church School

Prepared by CHARLES M. LeGALLEY

THEME: CHRISTIAN AMERICA

(To be used the Sunday before or after July 4.)

Prelude—Patriotic Airs.

Call to Worship—Righteousness exalteth a nation: but sin is a reproach to any people.—
Prov. 14: 34.

Hymn—“America the Beautiful”.

Scripture—It is appropriate that in this season of the year when we observe Independence Day, we should consider the blessings of life in a Christian nation.—Psalm 33: 12-16, 18-22.

Prayer—Thanksgiving for the privilege of living in a nation which is predominantly Christian. Sincere desire that the other nations of the world may be influenced for Christ. Prayer for the foreigner in our midst who may be lonely and discouraged; for all the races and nationalists living under the protection of our flag, and that we may all come to understand one another better; that the Church may lead in helping to correct social injustices as they exist so that America may become Christian in fact as well as in name.

Hymn—“My Country, 'Tis of Thee”.

Poem—(To be recited by an intermediate)

“Just today we chanced to meet
Down upon the busy street,
And I wondered whence he came,
What was once his nation's name.
So I asked him: “Tell me true,
Are you Pole, or Russian Jew,
English, Irish, German, Prussian,
Belgian, Spanish, Swiss, Moravian,
Dutch, or Greek, or Scandinavian?”
Then he gave me his reply,
As he raised his head up high:
“What I was is naught to me
In this land of liberty;
In my soul, as man to man,
I am just American.”

Two-Minute Reports—Our local church shares in the task of building a Christian America by supporting the work of Home Missions. We are more or less familiar with the work being done among the Winnebago Indians in Wisconsin, and we know something of the churches for Japanese in California supported by our denomination. In a few brief reports we shall hear this morning of other fields of service dependent upon our support of the Board of Home Missions. (Choose from the following list for reports.)

“A Day With a Home Missionary”—(December, 1934, *OUTLOOK*, Page 337).

“Hungarian Deaconesses”—(January *OUTLOOK*, Page 8).

“Porterfield, Wisconsin”—(January *OUTLOOK*, Page 9).

“Home Missions in the Evangelical Branch of the Church”—(March *OUTLOOK*, Page 70).

Hymn—“God of Our Fathers, Whose Almighty Hand”.

Benediction.

Summer Missionary Conferences

THEMES FOR 1935

FOREIGN MISSIONS: Latin America.

HOME MISSIONS: Pioneering Today in Home Missions.

The topic for study in foreign missions this year gives an opportunity to study particularly the work in Honduras which is now ours. The home missions topic makes possible a general survey of the home missionary enterprise. For young people the study is tied up with the youth program, "Christian Youth Building a New World".



MISSIONARY CONFERENCE AT HOOD COLLEGE, FREDERICK, MD.

The following summer conferences offer specialized study of these themes as well as other courses in Religious Education. Plan now for the following dates:

Shady Side Academy, Pittsburgh, Pa.....	July 1 to July 11
Catawba College, Salisbury, N. C.....	July 7 to July 12
Hood College, Frederick, Md.....	July 13 to July 19
Riverview, Hanover, Indiana.....	July 14 to July 20
Ursinus College, Collegeville, Pa.....	July 27 to Aug. 2
Heidelberg College, Tiffin, Ohio.....	July 29 to Aug. 10
Mission House College, Plymouth, Wis.....	Aug. 12 to Aug. 18
Family Week, Dunkirk, N. Y., Conference Grounds ..	Aug. 12 to Aug. 19
Second Family Week, Dunkirk, N. Y.....	Aug. 19 to Aug. 26

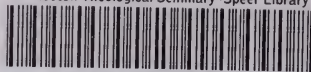
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